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THE

APOCRYPHA

TRANSLATED OUT OF THE

GREEK AND LATIN TONGUES

BEING THE VERSION SET FORTH A.D. 1611
COMPARED WITH THE MOST ANCIENT AUTHORITIES AND
REVISED A.D. 1894

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PREFACE.

THE Version of the Apocrypha which is here presented to the Reader forms the last portion of the Revision of the Authorised Version of 1611.

The present work, owing to various circumstances, has been somewhat long delayed. It will be found, however, to have been executed carefully and faithfully, though it was of necessity intrusted to small Committees formed out of the two Companies of Revisers.

The Revision of the Authorised Version of the Apocrypha was included in the arrangement between the Companies and the Representatives of the Presses of Oxford and Cambridge, and was to be proceeded with as soon as the other and greater portions of the work were concluded. No division of labour in regard to the Apocrypha was formally made between the two Companies, but as it appeared clearly desirable that there should be no unnecessary delay in the revision, there was an understanding between the Companies that the New Testament Company should commence the work as soon as the Revision of the Authorised Version of the New Testament was completed and published. For this, preparation was made by the New Testament Company as their work was drawing to its close, and in the following manner.

It was resolved (March 21, 1879) that, after the conclusion of the Revision of the Authorised Version of the New Testament, the Company should be divided into three Committees, to be called the London, Westminster, and Cambridge Committees, for the purpose of beginning the Revision of the Apocrypha.

The London Committee was to consist of the following members:—The Bishop of Gloucester and Bristol (Dr. Ellicott), the Bishop of Salisbury (Dr. Moberly), the Bishop of St. Andrews (Dr. Wordsworth), the Dean of Rochester (Dr. Scott), the Dean of Lichfield (Dr. Bickersteth), the Master of the Temple (Dr. Vaughan), Rev. Principal Angus, and Rev. Prebendary Humphry. This Committee was to take the Book of Ecclesiasticus.

The Westminster Committee was to consist of the following members:—The Archbishop of Dublin (Dr. Trench), the Dean of Westminster (Dr. Stanley), the Archdeacon of Dublin (Dr. Lee), the Archdeacon of Oxford (Dr. Palmer), Rev. Dr. Scrivener, Rev. Principal Brown, Rev. Principal Newth, and Rev. Dr. Vance Smith. This Committee was to take the First Book of Maccabees. The Books of Tobit and Judith were afterwards, by special arrangement with the Old Testament Company, undertaken by this Committee.

The Cambridge Committee was to consist of the following members:—The Bishop of Durham (Dr. Lightfoot), the Dean of Lincoln (Mr. Blakesley), Rev. Professor Hort, Rev. Professor Kennedy, Rev. Professor Westcott, Rev. Dr. Milligan, Rev. Dr. Moulton, and Rev. Dr. Roberts. This Committee was to take the Book of Wisdom and the Second Book of Maccabees.

In connexion with the foregoing resolution it was resolved at the final meeting of the Company, on Thursday, November 11, 1880:—(1) that the decisions be arrived

at by simple majorities; (2) that the successive portions of the work when printed be forwarded to the members of the other two Committees. A third resolution was passed constituting the Rev. Dr. Troutbeck the General Secretary of the three Committees, and, as such, responsible for the printing of the portions of the work as they were finished; but the latter part of this resolution was modified, and the whole of the printing was carried on at the University Press, Oxford.

The London Committee, to which the Revision of the Authorised Version of the Book of Ecclesiasticus was intrusted, commenced their labours on May 11, 1881, and completed their first revision of the Version on July 20, 1882, and their second and final revision on May 25, 1883. The breaking up of the text of the Version into parallelisms was undertaken at a later period. Of the members of the Committee, two, the Bishops of Salisbury and St. Andrews, found themselves unable through age and distance from London to attend the meetings. The attendance of the remainder was such that there were rarely less than four present. Whenever the number fell below this, all debateable points were reserved for fuller meetings. Considerable attention was paid to the text; but the materials available for correcting it were but scanty. In regard to the revision of the Version, especial care was taken to preserve the general tone of the Authorised Version, and to maintain the somewhat greater freedom of rendering which characterizes the translation of the Apocrypha when compared with the translation of the Old or of the New Testament.

The Westminster Committee completed their first revision of the First Book of Maccabees on July 5, their second revision on November 3, 1881. Their first revision of the Books of Judith and Tobit was completed on July 6, their second revision on October 11, 1882. With regard to the Greek text they derived great assistance from Dr. Scrivener, but the number of places in which it was thought right to abandon readings that seemed to be represented in the Authorised Version was not large. The English Version was found to require much care. In the First Book of Maccabees, for example, a well-known peculiarity of the writer had been obliterated by the repeated introduction, with or without the use of italics, of the words 'God' and 'the Lord,' which never occur in the best Greek text. Archbishop Trench worked with the Committee until they were close to the end of the First Book of Maccabees. Dean Stanley also attended up to about the same time: Principal Brown did not take any part in the work.

Of the members of the Cambridge Committee the Bishop of Durham (Dr. Lightfoot), the Dean of Lincoln (Mr. Blakesley), and Professor Kennedy were compelled for various reasons to withdraw from the work of revision. Dr. Roberts supplied notes on various parts of the two books. Dr. Hort, Dr. Moulton and Dr. Westcott conducted the revision with this assistance at weekly meetings during term time from March 3, 1881 to the spring of 1890, when Dr. Westcott was removed to Durham. In the remainder of the work Dr. Westcott took part by correspondence. The first revision of 2 Maccabees was completed on May 20, 1885, and the final revision December 7, 1889. The first revision of Wisdom was completed between May 20, 1885 and June 20, 1888; and the second revision between November 23 1889 and November 21, 1891. The singular difficulty and importance of the Book of Wisdom led the revisers to review the version a third time. The whole revision of the two books was substantially completed before the summer of 1892. A few questions were reserved for later decision. These were considered by Dr. Hort in the summer of that year, and, with the help of his notes, finally determined by Dr. Westcott and Dr Moulton.

After the revision of the Old Testament had been completed the Old Testament Company (July 9, 1884) passed the following resolution:—

'That the Dean of Peterborough (Dr. Perowne), Professor Lumby, Professor Robertson Smith, Mr. Bensly, Mr. Cheyne, and the Secretary (Mr. Aldis Wright) be a Committee to translate the remaining books of the Apocrypha, and

That Dr. Field be invited to assist in the formation of the text.'

The Dean of Peterborough (Dr. Perowne), now Bishop of Worcester, and Mr. (now Professor) Cheyne, found themselves unable to take part in the work, and the Committee were deprived of the assistance of Dr. Field by his death in April, 1885.

The Books of the Apocrypha which were left for them to revise were I and 2 Esdras, the additions to Esther, Baruch, the Song of the Three Holy Children, the History of Susanna, Bel and the Dragon, and the Prayer of Manasses.

For the text of these portions, with the exception of 2 Esdras, they were entirely dependent upon the inadequate materials already existing, and did not therefore attempt any complete revision. But as the late Professor Bensly had reconstructed the text of the Latin Version of 2 Esdras from a full collation of all the independent MSS. at present known, the Committee fully availed themselves of the results which he generously placed at their disposal. They were thus able to incorporate the missing fragment, vii. 36-105, which was edited by Professor Bensly with elaborate care, and published by the Cambridge University Press (1875), and to make use of many improved readings which he proposed to adopt in his critical edition. It is satisfactory to know that this work has been left in a sufficiently forward state to admit of its being easily completed.

In regard to the language of the Revised Version the Committee followed the general principles which were observed by the Old Testament Revision Company.

In the case of Proper Names it has not been found possible to secure uniformity of plan in the work of the four Committees. In some Books these names appear in their familiar Old Testament forms, after the Hebrew: whilst in others, the forms of the Authorised Version are usually retained, or are but slightly altered, in accordance with the Greek. Lists of the Greek readings—or, in 2 Esdras, the Latin readings—adopted by the Committees will shortly be published.

Such is a brief account of the circumstances under which the present work was executed. The Revisers conclude with the hope and the belief that it will be found helpful to the student, and acceptable to the general reader of the Apocrypha.

January, 1895.

I. ESDRAS.

1 2 Kings xxiii. 21; 2 Chr. xxxv. 1, &c.

1 AND [1] Josias held the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day
2 of the first month; having set the priests according to their daily courses, being arrayed in their vestments, in the temple of the Lord.
3 And he spake unto the Levites, [2] the temple-servants of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the
4 son of David had built: *and said*, Ye shall no more have need to bear it upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your fathers'
5 houses and kindreds, according to the writing of David king of Israel, and according to the magnificence of Solomon his son: and standing in the holy place according to the several divisions of the families of you the Levites, who *minister* in the presence of your brethren the chil-
6 dren of Israel, offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given
7 unto Moses. And unto the people which were present Josias gave thirty thousand lambs and kids, *and* three thousand calves: these things were given of the king's substance, according as he promised, to the people, and to the priests and
8 Levites. And Helkias, and Zacharias, and [3] Esyelus, the rulers of the temple, gave to the priests for the passover two thousand *and* six hundred sheep, *and* three hundred
9 calves. And Jeconias, and Samaias, and Nathanael his brother, and Sabias, and Ochielus, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, *and* seven hundred
10 calves. And when these things were done, the priests and Levites, having the unleavened bread, stood in comely order according to the kindreds,
11 and according to the several divisions by fathers' houses, before the people, to offer to the Lord, as it is written in the book of Moses: and
12 thus *did they* in the morning. And they roasted the passover with fire, as appertaineth: and the sacrifices they sod in the brasen vessels and
13 caldrons with a good savour, and set them before all the people: and afterward they prepared for themselves, and for the priests their bre-
14 thren, the sons of Aaron. For the priests offered the fat until night: and the Levites prepared for themselves, and for the priests their bre-
15 thren, the sons of Aaron. The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, *to wit*, Asaph, Zacharias, and Eddinus, who [4] was
16 of the king's retinue. Moreover the porters were at every gate; none had need to depart from his daily
17 course: for their brethren the Levites prepared for them. Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, in holding the passover,
18 and offering sacrifices upon the altar of the Lord, according to the
19 commandment of king Josias. So the children of Israel which were present at that time held the passover, and the feast of unleavened
20 bread seven days. And such a passover was not held in Israel since the
21 time of the prophet Samuel. Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were present in their dwelling place at Jerusalem.
22 In the eighteenth year of the reign of Josias was this passover held.
23 And the works of Josias were upright before his Lord with a heart
24 full of godliness. Moreover the things that came to pass in his days have been written in times past, concerning those that sinned, and did wickedly against the Lord above every people and kingdom, and how they grieved him [5] exceedingly, so that the words of the Lord were confirmed against Israel.
25 [6] Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchemish upon Euphrates: and
26 Josias went out against him. But the king of Egypt sent to him, saying, What have I to do with thee, O
27 king of Judæa? I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me forward: depart from me, and be not
28 against the Lord. Howbeit Josias did not turn back [7] unto his chariot, but undertook to fight with him, not regarding the words of the prophet Jeremy *spoken* by the
29 mouth of the Lord: but joined battle with him in the plain of Megiddo, and the princes came down
30 against king Josias. Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants carried him away
31 out of the host. Then gat he up

2 That is, *the Nethinim*. See Num. iii. 9.

3 *Jehiel*, 2 Chr. xxxv. 8.

4 Another reading is, *were*.

5 Or, *sensibly* Jud. xvi. 17.

6 2 Chr. xxxv. 20, &c.

7 Another reading is, *his chariot from him*.

upon his second chariot; and being brought back to Jerusalem he died, and was buried in the sepulchre of
32 his fathers. And in all Jewry they mourned for Josias; and Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him, unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.
33 These things are written in the book of the histories of the kings of Judæa, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now *recited*, are reported in the book of the kings of Israel and Judah.

1 2 Kings xxiii. 30; 2 Chr. xxxvi. 1.

34 [1] And the people took [2] Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three
35 years old. And he reigned in [2] Judah and in Jerusalem three months; and then the king of Egypt deposed him from reigning in Jerusalem.
36 And he set a tax upon the people of a hundred talents of silver and
37 one talent of gold. The king of Egypt also made king Joakim his brother king of Judæa and Jeru-
38 salem. And Joakim bound the nobles: but Zarakes his brother he apprehended, and brought him up out of Egypt.

2 Another reading is, *Jeconias*.
3 Another reading is, *Israel*.

39 Five and twenty years old was [4] Joakim when he began to reign in Judæa and Jerusalem; and he did that which was evil in the sight
40 of the Lord. And against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him
41 unto Babylon. Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them up in his own temple at
42 Babylon. But those things that are reported of him, and of his uncleanness and impiety, are written in the chronicles of the kings.
43 And Joakim his son reigned in his stead: for when he was made king
44 he was [5] eighteen years old; and he reigned three months and ten days in Jerusalem; and did that which was evil before the Lord.

4 2 Chr. xxxvi. 4, 5.
5 Another reading is, *eight*.

45 So after a year Nabuchodonosor sent and caused him to be brought unto Babylon with the holy vessels
46 of the Lord; and made Sedekias king of Judæa and Jerusalem, when he was one and twenty years old;
47 and he reigned eleven years: and he also did that which was evil in the sight of the Lord, and cared not for the words that were spoken by Jeremy the prophet from the
48 mouth of the Lord. And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore himself, and rebelled; and hardening his neck, and his heart, he transgressed
49 the laws of the Lord, the God of Israel. Moreover the governors of the people and of the priests did many things wickedly, [6] and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.
50 And the God of their fathers sent by his messenger to call them back, because he had compassion on them
51 and on his dwelling place. But they mocked his messengers; and in the day when the Lord spake *unto them*, they scoffed at his pro-
52 phets: so far forth, that he, being wroth with his people for their great ungodliness, commanded to bring up the kings of the Chal-
53 deans against them; who slew their young men with the sword, round about their holy temple, and spared neither young man nor maid, old man nor child; but he
54 delivered all into their hands. And they took all the holy vessels of the Lord, both great and small, with [7] the vessels of the ark of the Lord, and the king's treasures, and carried them away unto Babylon.
55 And they burnt the house of the Lord, and brake down the walls of Jerusalem, and burnt the towers
56 thereof with fire: and as for her glorious things, they never ceased till they had brought them all to nought: and the people that were not slain with the sword he carried
57 unto Babylon: and they were servants unto him and to his children, till the Persians reigned, to fulfil the word of the Lord by the mouth
58 of Jeremy: Until the land hath enjoyed her sabbaths, the whole time of her desolation shall she keep sabbath, to fulfil threescore and ten years.

6 Another reading is, *even above all*.
7 Another reading is, *the arks of the Lord*.

2 In the [8] first year of Cyrus king of the Persians, that the word of the Lord by the mouth of Jeremy
2 might be accomplished, the Lord stirred up the spirit of Cyrus king of the Persians, and he made proclamation through all his kingdom,
3 and also by writing, saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the Most High Lord, hath made me king of the
4 whole world, and commanded me to build him a house at Jerusalem
5 that is in Judæa. If therefore there be any of you that are of his people, [9] let the Lord, even his Lord, be with him, and let him go up to Jerusalem that is in Judæa, and build the house of the Lord of Israel: he is the Lord that
6 dwelleth in Jerusalem. Of such therefore as dwell in divers places, let them that are in his own place help each one with gold, and with
7 silver, with gifts, with horses also and cattle, beside the other things which have been added by vow for the temple of the Lord which is in Jerusalem.

8 2 Chr. xxxvi. 22, 23; Ezra i. 1, &c.
9 Another reading is, *let his Lord be ye*.

8 Then the chief of the families of Judah and of the tribe of Benjamin stood up; the priests also, and the Levites, and all they whose spirit the Lord had stirred to go up, to build the house for the Lord which 9 is in Jerusalem. And they that dwelt round about them helped them in all things with silver and gold, with horses and cattle, and with very many gifts that were vowed of a great number whose 10 minds were stirred up *thereto*. King Cyrus also brought forth the holy vessels of the Lord, which Nabuchodonosor had carried away from Jerusalem, and had set up in his 11 temple of idols. Now when Cyrus king of the Persians had brought them forth, he delivered them to 12 Mithradates his treasurer, and by him they were delivered to [1] Sana- 13 bassar the governor of Judæa. And this was the number of them: A thousand golden cups, a thousand cups of silver, censers of silver twenty nine, vials of gold thirty, and of silver two thousand four hundred and ten, and other vessels 14 a thousand. So all the vessels of gold and of silver were brought up, even five thousand four hundred 15 threescore and nine, and were carried back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

16 [2] But in the time of Artaxerxes king of the Persians Belemus, and Mithradates, and Tabellius, and [3] Rathumus, and Beeltethmus, and [4] Samellius the scribe, with the others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judæa and Jerusalem the letter following: 17 To king Artaxerxes our lord, Thy servants, Rathumus the [5] story-writer, and Samellius the scribe, and the rest of their council, and the judges that are in Cœlesyria 18 and Phœnicia. Be it now known to our lord the king, that the Jews that are come up from you to us, being come unto Jerusalem, do build that rebellious and wicked city, and do repair the market-places and the walls of it, and do lay the foundation of a temple. 19 Now if this city be builded and the walls *thereof* be finished, they will not only refuse to give tribute, but will even stand up against kings. 20 And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to 21 neglect such a matter, but to speak unto our lord the king, to the intent that, if it be thy pleasure, search may be made in the books of 22 thy fathers: and thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and 23 cities: and that the Jews were rebellious, and raised always wars therein of old time; for the which cause even this city was laid waste. 24 Wherefore now we do declare unto thee, O lord the king, that if this city be builded again, and the walls thereof set up anew, thou shalt from henceforth have no passage 25 into Cœlesyria and Phœnicia. Then the king wrote back again to Rathumus the storywriter, and Beeltethmus, and Samellius the scribe, and to the rest that were in commission, and dwelt in Samaria and Syria and Phœnicia, after this 26 manner: I have read the epistle which ye have sent unto me: therefore I commanded to make search, and it hath been found that that city of old time hath made insur- 27 rection against kings; and the men were given to rebellion and war therein: and that mighty kings and fierce were in Jerusalem, who reigned and exacted tribute in 28 Cœlesyria and Phœnicia. Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be nothing done contrary to 29 this *order*; and that those wicked doings proceed no further to the 30 annoyance of kings. Then king Artaxerxes his letters being read, Rathumus, and Samellius the scribe, and the rest that were in commission with them, removing in haste unto Jerusalem with horsemen and a multitude of people in battle array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

3 Now king Darius made a great feast unto all his subjects, and unto all that were born in his house, and unto all the princes of 2 Media and of Persia, and to all the satraps and captains and governors that were under him, from India unto Ethiopia, in the hundred twenty and seven pro- 3 vinces. And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and awaked out of his sleep.

4 Then the three young men of the body-guard, that kept the king's 5 person, spake one to another: Let every one of us say one thing which shall be strongest: and he whose sentence shall seem wiser than the others, unto him shall Darius the king give great gifts, and great 6 honours in token of victory: as, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and a headtire of fine linen, and 7 a chain about his neck: and he shall sit next to Darius because of his wisdom, and shall 8 be called Darius his cousin. And

[1] Another reading is, *Sanassar*.

[2] Ezra iv. 7.

[3] *Rehum.*

[4] *Shimshai.*

[5] Or, recorder

then they wrote every one his sentence, and set to their seals, and laid *the writing* under king Darius
9 his pillow, and said, When the king is risen, some shall give him the writing; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as it is written.
10 The first wrote, Wine is the strong-
11 est. The second wrote, The king is
12 strongest. The third wrote, Women are strongest: but above all things Truth beareth away the victory.
13 Now when the king was risen up, they took the writing, and gave it
14 unto him, and so he read it: and sending forth he called all the princes of Persia and of Media, and the satraps, and the captains, and the governors, and the chief officers;
15 and sat him down in the royal seat of judgement; and the writing was
16 read before them. And he said, Call the young men, and they shall explain their own sentences. So
17 they were called, and came in. And they said unto them, Declare unto us your mind concerning the things ye have written.
Then began the first, who had
18 spoken of the strength of wine, and said thus, O sirs, how exceeding strong is wine! it causeth all men
19 to err that drink it: it maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the
20 poor man and of the rich: it turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt;
21 and it maketh every heart rich, so that a man remembereth neither king nor satrap; and it maketh to
22 speak all things by talents: and when they are in their cups, they forget their love both to friends and brethren, and a little after
23 draw their swords: but when they awake from their wine, they remember not what they have done.
24 O sirs, is not wine the strongest, seeing that it enforceth to do thus? And when he had so spoken, he held his peace.
4 Then the second, that had spoken of the strength of the king, began to
2 say, O sirs, do not men excel in strength, that bear rule over the sea and land, and all things in them?
3 But yet is the king stronger: and he is their lord, and hath dominion over them; and in whatsoever he commandeth them they obey him.
4 If he bid them make war the one against the other, they do it: and if he send them out against the enemies, they go, and overcome
5 mountains, walls, and towers. They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as
6 all things else. Likewise for those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another
7 to pay tribute unto the king. And he is [1]but one man: if he command to kill, they kill; if he command to
8 spare, they spare; if he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they
9 build; if he command to cut down, they cut down; if he command to
10 plant, they plant. So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his
11 rest: and these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him *in anything*. O sirs, how should not the
12 king be strongest, seeing that in such sort he is obeyed? And he held his peace.
13 Then the third, who had spoken of women, and of truth, (this was
14 Zorobabel) began to speak. O sirs, is not the king great, and men are many, and wine is strong? who is it then that ruleth him, or hath the lordship over them? are they not
15 women? Women have borne the king and all the people that bear
16 rule by sea and land. Even of them came they: and they nourished them up that planted the vineyards, from whence the wine
17 cometh. These also make garments for men; these bring glory unto men; and without women cannot
18 men be. Yea, and if men have gathered together gold and silver and every other goodly thing, [2]and see a woman which is comely in
19 favour and beauty, they let all those things go, and gape after her, and even with open mouth fix their eyes fast on her; and have all more desire unto her than unto gold or silver, or any goodly thing whatso-
20 ever. A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.
21 And with his wife he endeth his days, and remembereth neither father, nor mother, nor country.
22 By this also ye must know that women have dominion over you: do ye not labour and toil, and give
23 and bring all to women? Yea, a man taketh his sword, and goeth forth to make outroads, and to rob and to steal, and to sail upon the
24 sea and upon rivers; and looketh upon a lion, and walketh in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it
25 to his love. Wherefore a man loveth his wife better than father or mo-
26 ther. Yea, many there be that have run out of their wits for women, and become bondmen for their sakes.
27 Many also have perished, have stum-

[1] Or, *one and alone*

[2] Another reading is, *do they not love gr.*

28 bled, and sinned, for women. And
now do ye not believe me? is not
the king great in his power? do not
29 all regions fear to touch him? Yet
did I see him and Apame the king's
concubine, the daughter of the illus-
trious Bartacus, sitting at the right
30 hand of the king, and taking the
crown from the king's head, and
setting it upon her own head; yea,
she struck the king with her left
31 hand: and therewithal the king
gaped and gazed upon her with
open mouth: if she laughed upon
him, he laughed also: but if she
took any displeasure at him, he
was fain to flatter, that she might
32 be reconciled to him again. O
sirs, how can it be but women
should be strong, seeing they do
thus?
33 Then the king and the nobles look-
ed one upon another: so he began
34 to speak concerning truth. O sirs,
are not women strong? great is
the earth, high is the heaven, swift is
the sun in his course, for he com-
passeth the heavens round about,
and fetcheth his course again to his
35 own place in one day. Is he not
great that maketh these things?
therefore great is truth, and strong-
36 er than all things. All the earth
calleth upon truth, and the hea-
ven blesseth her: all works shake
and tremble, but with [1] her is no
37 unrighteous thing. Wine is unright-
eous, the king is unrighteous, wo-
men are unrighteous, all the chil-
dren of men are unrighteous, and
unrighteous are all such their
works; and there is no truth in
them; in their unrighteousness also
38 they shall perish. But truth abid-
eth, and is strong for ever; she
liveth and conquereth for ever-
39 more. With her there is no accept-
ing of persons or rewards; but she
doeth the things that are just, *and
refraineth* from all unrighteous and
wicked things; and all men do well
40 like of her works. Neither in her
judgement is any unrighteousness;
and she is the strength, and the
kingdom, and the power, and the
majesty, of all ages. Blessed be
41 the God of truth. And with that
he held his tongue. And all the
people then shouted, and said,
Great is truth, and strong above
all things.
42 Then said the king unto him, Ask
what thou wilt more than is ap-
pointed in writing, and we will
give it thee, inasmuch as thou art
found wisest; and thou shalt sit next
me, and shalt be called my cousin.
43 Then said he unto the king, Re-
member thy vow, which thou didst
vow to build Jerusalem, in the day
when thou camest to thy kingdom,
44 and to send away all the vessels
that were taken out of Jerusalem,
which Cyrus set apart, when he
vowed to destroy Babylon, and
vowed to send them again thither.
45 Thou didst also vow to build up
the temple, which the Edomites
burned when Judæa was made deso-
46 late by the Chaldeans. And now,
O lord the king, this is that which
I require, and which I desire of
thee, and this is the princely libe-
rality that shall proceed from thee:
I pray therefore that thou make
good the vow, the performance
whereof thou hast vowed to the
King of heaven with thine own
mouth.
47 Then Darius the king stood up,
and kissed him, and wrote letters
for him unto all the treasurers and
governors and captains and satraps,
that they should safely bring on
their way both him, and all those
that should go up with him to
48 build Jerusalem. He wrote letters
also unto all the governors that
were in Cœlesyria and Phœnicia,
and unto them in Libanus, that
they should bring cedar wood from
Libanus unto Jerusalem, and that
they should build the city with
49 him. Moreover he wrote for all
the Jews that should go out of his
realm up into Jewry, concerning
their freedom, that no officer, no
governor, no satrap, nor treasurer,
should forcibly enter into their
50 doors; and that all the country
which they occupied should be free
to them without tribute; and that
the Edomites should give over
the villages of the Jews which
51 then they held: and that there
should be yearly given twenty ta-
lents to the building of the temple,
until the time that it were built;
52 and other ten talents yearly, for
burnt offerings to be presented up-
on the altar every day, as they had
a commandment to offer seventeen:
53 and that all they that should come
from Babylonia to build the city
should have their freedom, as well
they as their posterity, and all the
54 priests that came. He wrote also
to give them their charges, and the
priests' vestments wherein they mi-
55 nister; and for the Levites he wrote
that their charges should be given
them until the day that the house
were finished, and Jerusalem build-
56 ed up. And he commanded to give
to all that kept the city lands and
57 wages. He sent away also all the ves-
sels from Babylon, that Cyrus had
set apart; and all that Cyrus had
given in commandment, the same
charged he also to be done, and sent
unto Jerusalem.
58 Now when this young man was
gone forth, he lifted up his face
to heaven toward Jerusalem, and
59 praised the King of heaven, and
said, From thee cometh victory,
from thee cometh wisdom, and
thine is the glory, and I am thy
60 servant. Blessed art thou, who
hast given me wisdom: and to
thee I give thanks, O Lord of our
61 fathers. And so he took the letters,

[1] Another reading is, Also.

and went out, and came unto Babylon, and told it all his bre-
62 thren. And they praised the God of their fathers, because he had
63 given them freedom and liberty to go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of music and gladness seven days.

5 After this were the chiefs of fathers' houses chosen to go up according to their tribes, with their wives and sons and daughters, with their menservants and maidser-
2 vants, and their cattle. And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem [1]safely, and with musical instruments, ta-
3 brets and flutes. And all their brethren played, and he made them go up together with them.

4 And these are the names of the men which went up, according to their families amongst their tribes,
5 after their several divisions. The priests, the sons of Phinees, the sons of Aaron: Jesus the son of Josedek, the son of Saraias, and Joakim the son of Zorobabel, the son of Salathiel, of the house of David, of the lineage of Phares, of
6 the tribe of Judah; who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which
7 is the first month. [2]And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried
8 away unto Babylon. And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, *and*
[3]Zaraias, Resaias, [4]Eneneus, Mardocheus, Beelsarus, [5]Aspharasus,
[6]Reelias, Roimus, *and* Baana, their
9 leaders. The number of them of the nation, and their leaders: the sons of [7]Phoros, two thousand a hundred seventy and two: the sons
of [8]Saphat, four hundred seventy
10 and two: the sons of [9]Ares, seven
11 hundred fifty and six: the sons of [10]Phaath Moab, of the sons of Jesus and Joab, two thousand eight hun-
12 dred and twelve: the sons of Elam, a thousand two hundred fifty and four: the sons of [11]Zathui, nine hundred forty and five: the sons of [12]Chorbe, seven hundred and five: the sons of Bani, six hundred forty
13 and eight: the sons of Bebai, six hundred twenty and three: the sons of [13]Astad, [14]a thousand three
14 hundred twenty and two: the sons of Adonikam, six hundred sixty and seven: the sons of [15]Bagoi, two thousand sixty and six: the sons
of [16]Adinu, four hundred fifty and
15 four: the sons of [17]Ater, of Ezekias, ninety and two: the sons of Kilan and Azetas, threescore and seven: the sons of [18]Azaru, four
16 hundred thirty and two: the sons of [19]Annis, a hundred and one: the sons of Arom: the sons of
[20]Bassai, three hundred twenty and three: the sons of Arsiphurith, a
17 hundred and twelve: the sons of Baiterus, three thousand and five: the sons of [21]Bethlomon, a hun-
18 dred twenty and three: they of Netophas, fifty and five: they of Anathoth, a hundred fifty and eight: they of [22]Bethasmoth, forty
19 and two: they of [23]Kariathiarius, twenty and five: they of Caphira and Beroth, seven hundred forty
20 and three: the Chadiasai and Ammidiol, four hundred twenty and two: they of [24]Kirama and [25]Gabbe, six hundred twenty and one:
21 they of [26]Macalon, a hundred twenty and two: they of [27]Betolion, fifty and two: the sons of
[28]Niphis, a hundred fifty and six:
22 the sons of [29]Calamolalus and [30]Onus, seven hundred twenty and five: the sons of [31]Jerechu, [32]three
23 hundred forty and five: the sons of [33]Sanaas, three thousand three
24 hundred and [34]thirty. The priests: the sons of [35]Jeddu, the son of Jesus, among the sons of Sanasib,
[36]nine hundred seventy and two: the sons of [37]Emmeruth, [38]a thou-
25 sand fifty and two: the sons of [39]Phassurus, a thousand two hundred forty and seven: the sons of
[40]Charme, [38]a thousand and seven-
26 teen. The Levites: the sons of Jesus, and Kadmiel, and Bannas, and
27 Sudias, seventy and four. The holy singers: the sons of Asaph, a hun-
28 dred [41]twenty and eight. The porters: the sons of [42]Salum, the sons of [43]Atar, the sons of Tolman, the
sons of [44]Dacubi, the sons of [45]Ateta, the sons of [46]Sabi, in all a hun-
29 dred thirty and nine. The temple-servants: the sons of [47]Esau, the
sons of [48]Asipha, the sons of Tabaoth, the sons of [49]Keras, the sons
of [50]Sua, the sons of [51]Phaleas, the
sons of Labana, the sons of [52]Ag-
30 gaba, the sons of [44]Acud, the sons of Uta, the sons of Ketab, the sons
of [53]Accaba, the sons of [54]Subai,
the sons of [55]Anan, the sons of
31 [56]Cathua, the sons of [57]Geddur, the
sons of [58]Jairus, the sons of
[59]Daisan, the sons of [60]Noeba, the sons of Chaseba, the sons of
[61]Gazera, the sons of [62]Ozias, the
sons of [63]Phinoe, the sons of Asara, the sons of [64]Basthai, the
sons of [65]Asana, the sons of [66]Maani, the sons of [67]Naphisi, the sons
of [68]Acub, the sons of [69]Achipha, the sons of [70]Asur, the
sons of Pharakim, the sons of
32 [71]Basaloth, the sons of [72]Meedda, the sons of Cutha, the sons of
[73]Charea, the sons of [74]Barchus,

1 Gr. *with peace.*

2 Ezra ii. 1, &c.

3 *Seraiah.*
4 Or, *Enenis*
5 *Mispar.*
6 *Reelaiah.*
7 *Parosh.*
8 *Shephatiah.*
9 *Arah.*
10 *Pahathmoab.*

11 *Zattu.*

12 *Zaccai.*

13 *Azgad.*
14 According to other readings, 3622, or 3222.
15 *Bigvai.*
16 *Adin.*
17 *Ater of Hezekiah.*

18 Another reading is, *Azuru.*
19 Another reading is, *Annias.*
20 *Bezai.*
21 *Bethlehem.*
22 *Atmaveth.*
23 *Kiriatharim, or Kiriathjearim.*
24 *Ramah.*
25 *Geba.*
26 *Michmas.*
27 *Bethel.*
28 *Magbish.*
29 *Lod, Hadid.*
30 *Ono.*
31 *Jericho.*
32 Another reading is, *two.*
33 *Senaah.*
34 Another reading is, *one.*
35 *Jedaiah.*
36 Another reading is, *eight.*
37 *Immer.*
38 Another reading is, *two hundred.*
39 *Pashhur.*
40 *Harim.*
41 Another reading is, *forty.*
42 *Shallum.*
43 *Ater.*
44 *Akkub.*
45 *Hatita.*
46 *Shobai.*
47 *Ziha.*
48 *Hasupha.*
49 *Keros.*
50 *Siaha.*
51 *Padon.*
52 *Hagabah.*
53 *Hagab.*
54 *Shamlai.*
55 *Hanan.*
56 *Giddel.*
57 *Gahar.*
58 *Reaiah.*
59 *Rezin.*
60 *Nekoda.*
61 According to other readings, *Gazzam.*
62 *Uzza.*
63 *Pasrah.*
64 *Besai.*
65 *Asnah.*
66 *Meunim.*
67 *Nephisim.*
68 *Bakbuk.*
69 *Hakupha.*
70 *Harhur.*
71 *Bazluth.*
72 *Mehida.*
73 *Harsha.*
74 *Barkos.*

the sons of [1] Serar, the sons of
[2] Thomei, the sons of [3] Nasi, the
33 sons of Atipha. The sons of the
servants of Solomon: the sons of
[4] Assaphioth, the sons of [5] Pharida,
the sons of [6] Jeeli, the sons of
[7] Lozon, the sons of [8] Isdael, the
34 sons of [9] Saphuthi, the sons of
[10] Agia, the sons of [11] Phacareth,
the sons of Sabie, the sons of
Sarothie, the sons of [12] Masias, the
sons of Gas, the sons of Addus, the
sons of Subas, the sons of Apherra,
the sons of Barodis, the sons of
35 Saphat, the sons of Allon. All the
temple-servants, and the sons of the
servants of Solomon, were three
36 hundred seventy and two. These
came up from [13] Thermeleth, and
[14] Thelersas, [15] Charaathalan leading
37 them, and Allar; and they could
not shew their families, nor their
stock, how they were of Israel:
the sons of [16] Dalan the son of
[17] Ban, the sons of [18] Nekodan, six
38 hundred fifty and two. And of
the priests, they that usurped the
office of the priesthood and were
not found: the sons of [19] Obdia,
the sons of [20] Akkos, the sons of
Jaddus, who married Augia one of
the daughters of [21] Zorzelleus, and
39 was called after his name. And
when the description of the kindred
of these men was sought in the
register, and was not found, they
were removed from executing the
40 office of the priesthood: for unto
them said Nehemias and Atthariasa,
that they should not be partakers
of the holy things, till there arose
up a high priest wearing [22] Urim
41 and Thummim. So all they of Israel, from twelve years old *and upward*, beside menservants and womenservants, were *in number* forty and two thousand three hun-
42 dred and sixty. Their menservants and handmaids were seven thousand three hundred thirty and seven: the minstrels and singers, two hun-
43 dred forty and five: four hundred thirty and five camels, seven [23] thousand thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty
44 and five beasts of burden. And certain of the chief men of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in its own place according to
45 their ability, and to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, and a hundred priestly
46 vestments. And the priests and the Levites and they that were of the people dwelt in Jerusalem and the country; the holy singers also and the porters and all Israel in their villages.
47 But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the broad place before the first porch which
48 is toward the east. Then stood up Jesus the son of Josedek, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel,
49 to offer burnt sacrifices upon it, according as it is expressly commanded in the book of Moses the
50 man of God. And certain were gathered unto them out of the other nations of the land, and they erected the altar upon its own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt offerings to the Lord both morning and even-
51 ing. Also they held the feast of tabernacles, as it is commanded in the law, and *offered* sacrifices
52 daily, as was meet: and after that, the continual oblations, and the sacrifices of the sabbaths, and of the new moons, and of all the
53 consecrated feasts. And all they that had made any vow to God began to offer sacrifices to God from the new moon of the [24] seventh
54 month, although the temple of God was not yet built. And they gave money unto the masons and carpenters; and meat and drink,
55 and cars unto them of Sidon and Tyre, that they should bring cedar trees from Libanus, *and* convey them in floats to the haven of Joppa, according to the commandment which was written for them
56 by Cyrus king of the Persians. And in the second year after his coming to the temple of God at Jerusalem, in the second month, began Zorobabel the son of Salathiel, and Jesus the son of Josedek, and their brethren, and the priests the Levites, and all they that were come unto Jerusalem out of the
57 captivity: and they laid the foundation of the temple of God on the new moon of the second month, in the second year after they were come to Jewry and Jerusalem.
58 [25] And they appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Kadmiel his brother, and the sons of Jesus, Emadabun, and the sons of Joda the son of Iliadun, and their sons and brethren, all the Levites, with one accord setters forward of the business, labouring to advance the works in the house of God. So the builders builded the temple of the
59 Lord. And the priests stood arrayed in their vestments with musical instruments and trumpets, and the Levites the sons of Asaph with their
60 cymbals, singing songs of thanksgiving, and praising the Lord, after the
61 order of David king of Israel. And

1 *Sisera.*
2 *Temah.*
3 *Neziah.* Another reading is, *Nasith.*
4 *Hassophereth.*
5 *Peruda.*
6 *Jaalah.*
7 *Darkon.*
8 *Giddel.*
9 *Shephatiah.*
10 *Hattil.*
11 *Pocheret-hazzebaim.* Ezra ii. 57.
12 Another reading is, *Misaias.*
13 *Telmelah.*
14 *Telharsha.*
15 *Cherub, Addan.*
16 *Delaiah.* Another reading is, *Asan.*
17 *Tobiah.* Another reading is, *Banan.*
18 *Nekoda.*
19 *Habaiah, or Habaiah.*
20 *Hakkos.*
21 *Barzillai.* Another reading is, *Phazelaeus.*
22 Gr. *the manifestation and truth.*
23 Another reading is, *hundred.*
24 Another reading is, *first.*
25 See Ezra iii. 8, 9, &c.

they sang aloud, praising the Lord in songs of thanksgiving, because his goodness and his glory are for
62 ever in all Israel. And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord for the rearing up of the house of the Lord.
1 Ezra iii. 12, 13. 63 [1] Also of the priests the Levites, and of the heads of their families, the ancients who had seen the former house came to the building of this with lamentation and great
64 weeping. But many with trumpets and joy *shouted* with loud voice,
65 insomuch that the people heard not the trumpets for the weeping of the people: for the multitude sounded marvellously, so that it was heard afar off.
2 Ezra iv. 1, &c. 66 [2] Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean.
67 And they perceived that they that were of the captivity did build the temple unto the Lord, the God of Is-
68 rael. So they went to Zorobabel and Jesus, and to the chief men of the families, and said unto them, We
69 will build together with you. For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of [3] Asbasareth the king of the Assyrians, who brought
70 us hither. Then Zorobabel and Jesus and the chief men of the families of Israel said unto them, It is not [4] for you to build the house unto
71 the Lord our God. We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded
72 us. But the heathen of the land lying heavy upon the inhabitants of Judæa, and [5] holding them
73 strait, hindered their building; and [6] by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived: so they were hindered from building for the space of two years, until the reign of Darius.

[3] Another reading is, *Asbacaphath.*
[4] Another reading is, *for us and you.*
[5] Or, *besieging them*
[6] Another reading is, *leading the people astray in counsel, and raising commotions.*

6 Now [7] in the second year of the reign of Darius, Aggæus and Zacharias the son of [8] Addo, the prophets, prophesied unto the Jews in Jewry and Jerusalem; in the name of the Lord, the God of Israel, *prophesied*
2 *they* unto them. Then stood up Zorobabel the son of Salathiel, and Jesus the son of Josedek, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, *and* helping them.
3 [9] At the same time came unto them [10] Sisinnes the governor of Syria and Phœnicia, with [11] Sathrabuzanes and his companions, and said unto
4 them, By whose appointment do ye build this house and this roof, and perform all the other things? and who are the builders that per-
5 form these things? Nevertheless the elders of the Jews obtained favour, because the Lord had visited the
6 captivity; and they were not hindered from building, until such time as communication was made unto Darius concerning them, and his answer signified.
7 The copy of the letter which Sisinnes, governor of Syria and Phœnicia, and Sathrabuzanes, with their companions, the rulers in Syria and Phœnicia, wrote and sent unto Darius; To king Darius, greeting:
8 Let all things be known unto our lord the king, that being come into the country of Judæa, and entered into the city of Jerusalem, we found in the city of Jerusalem the elders of the Jews that were of the cap-
9 tivity building a house unto the Lord, great *and* new, of hewn and costly stones, with timber laid in
10 the walls. And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and dili-
11 gence is it accomplished. Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of
12 these works? Therefore, to the intent that we might give knowledge unto thee by writing who were the chief doers, we questioned them, and we required of them the names in writing of their principal
13 men. So they gave us this answer, We are the servants of the Lord
14 which made heaven and earth. And as for this house, it was builded many years ago by a king of Israel great and strong, and was finished.
15 But when our fathers sinned against the Lord of Israel which is in heaven, and provoked him unto wrath, he gave them over into the hands of Nabuchodonosor king of Babylon,
16 king of the Chaldeans; and they pulled down the house, and burned it, and carried away the people
17 captives unto Babylon. But in the first year that Cyrus reigned over the country of Babylon, king Cyrus
18 wrote to build up this house. And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had set up in his own temple, those Cyrus the king brought forth again out of the temple in Babylonia, and they were delivered to Zorobabel and to [12] Sanabassarus
19 the governor, with commandment that he should carry away [13] all these vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should
20 be built in its place. Then Sanabassarus, being come hither, laid the foundations of the house of the Lord which is in Jerusalem; and from that time to this being still a building, it is not yet
21 fully ended. Now therefore, if it seem good, O king, let search be made among the royal archives of

[7] Ezra iv. 24, and v. 1, &c.
[8] *Iddo.* Another reading is, *Eddin.*
[9] Ezra v. 3.
[10] *Tattenai.*
[11] *Shethar-boznai.*
[12] Another reading is, *Sabanassarus.*
[13] Another reading is, *the same.*

our lord the king that are in Baby-
22 lon: and if it be found that the
building of the house of the Lord
which is in Jerusalem hath been
done with the consent of king Cy-
rus, and it seem good unto our
lord the king, let him signify unto
us thereof.

23 [1] Then commanded king Darius to
seek among the archives that were
laid up at Babylon: and so at Ecba-
tana the palace, which is in the
country of Media, there was found
a [2] roll wherein these things were
24 recorded. In the first year of the
reign of Cyrus king Cyrus com-
manded to build up the house of
the Lord which is in Jerusalem,
where they do sacrifice with con-
25 tinual fire: whose height shall be
sixty cubits, and the breadth sixty
cubits, with three rows of hewn
stones, and one row of new wood
of that country; and the expenses
thereof to be given out of the house
26 of king Cyrus: and that the holy
vessels of the house of the Lord,
both of gold and silver, that Nabu-
chodonosor took out of the house
at Jerusalem, and carried away to
Babylon, should be restored to the
house at Jerusalem, and be set in
the place where they were before.
27 And also he commanded that Sisin-
nes the governor of Syria and Phœ-
nicia, and Sathrabuzanes, and their
companions, and those which were
appointed rulers in Syria and Phœ-
nicia, should be careful not to med-
dle with the place, but suffer Zo-
robabel, the servant of the Lord,
and governor of Judæa, and the
elders of the Jews, to build that
28 house of the Lord in its place. And
I also do command to have it built
up whole again; and that they look
diligently to help those that be of
the captivity of Judæa, till the house
29 of the Lord be finished: and that
out of the tribute of Cœlesyria and
Phœnicia a portion be carefully
given these men for the sacrifices
of the Lord, *that is*, to Zorobabel the
governor, for bullocks, and rams,
30 and lambs; and also corn, salt,
wine, and oil, and that continually
every year without further ques-
tion, according as the priests that
be in Jerusalem shall signify to be
31 daily spent: that drink offerings may
be made to the Most High God for
the king and for his children, and
that they may pray for their lives.
32 And that commandment be given
that whosoever shall transgress, yea,
or neglect anything [3] *herein* written,
out of his own *house* shall a tree be
taken, and he thereon be hanged,
and all his goods seized for the
33 king. The Lord therefore, whose
name is there called upon, utterly
destroy every king and nation, that
shall stretch out his hand to hinder
or endamage that house of the Lord
34 in Jerusalem. I Darius the king
have ordained that according unto
these things it be done with dili-
gence.

7 Then [4] Sisinnes the governor of
Cœlesyria and Phœnicia, and Sa-
thrabuzanes, with their compa-
nions, following the commandments
2 of king Darius, did very carefully
oversee the holy works, assisting
3 the elders of the Jews and rulers
of the temple. And so the holy
works prospered, while Aggæus and
Zacharias the prophets prophesied.
4 And they finished these things by
the commandment of the Lord, the
God of Israel, and with the consent
of Cyrus, Darius, and Artaxerxes,
5 kings of the Persians. *And thus*
was [5] the house finished by the
three and twentieth day of the
month Adar, in the sixth year of
6 king Darius. And the children of
Israel, the priests, and the Levites,
and the other that were of the cap-
tivity, that were added *unto them*,
did according to the things *written*
7 in the book of Moses. And to the
dedication of the temple of the
Lord they offered a hundred bul-
locks, two hundred rams, four hun-
8 dred lambs; *and* twelve he-goats for
the sin of all Israel, according to the
number of the twelve [6] princes of
9 the tribes of Israel. The priests
also and the Levites stood arrayed
in their vestments, according to
their kindreds, for the services of
the Lord, the God of Israel, ac-
cording to the book of Moses: and
the porters at every gate.
10 And the children of Israel that
came out of the captivity held the
passover the fourteenth day of the
first month, when the priests and
the Levites were sanctified toge-
11 ther, [7] and all they that were of
the captivity; for they were sanc-
tified. For the Levites were all
12 sanctified together, and they of-
fered the passover for all them of
the captivity, and for their bre-
thren the priests, and for them-
13 selves. And the children of Israel
that came out of the captivity did
eat, even all they that had sepa-
rated themselves from the abomi-
nations of the heathen of the land,
14 and sought the Lord. And they
kept the feast of unleavened bread
seven days, making merry before
15 the Lord, for that he had turned
the counsel of the king of Assyria
toward them, to strengthen their
hands in the works of the Lord,
the God of Israel.

8 [8] And after these things, when
Artaxerxes the king of the Persians
reigned, came Esdras the son of
Azarias, the son of Zechrias, the
son of Helkias, the son of Salem,
2 the son of Sadduk, the son of Ahitob,
the son of Amarias, the son of Ozias,
[9] the son of Memeroth, the son of
Zarais, the son of Savias, the son of
Boccas, the son of Abisue, the son
of Phinees, the son of Eleazar, the
3 son of Aaron the chief priest. This

[1] Ezra vi. 1, &c.

[2] Another reading is, *place*.

[3] Another reading is, *afore spoken or written*.

[4] Ezra vi. 13.

[5] Another reading is, *the holy house*.

[6] Another reading is, *tribes of Israel*.

[7] Another reading is, *And they that were of the captivity were not all sanctified together: but the Levites were all sanctified together. And &c.*

[8] Ezra vii. 1, &c.

[9] The Vatican MS. omits *the son of Memeroth, the son of Zarais, the son of Savias*.

Esdras went up from Babylon, as being a ready scribe in the law of Moses, that was given by the God
4 of Israel. And the king did him honour: for he found grace in his
5 sight in all his requests. There went up with him also certain of the children of Israel, and of the priests, and Levites, and holy singers, and porters, and [1] temple-ser-
6 vants, unto Jerusalem, in the seventh year of the reign of Artaxerxes, in the fifth month, this was the king's seventh year; for they went from Babylon on the new moon of the first month, and came to Jerusalem, according to the prosperous journey which the Lord gave
7 them [2] for his sake. For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, *but* taught all Israel the ordinances and judgements.

8 Now the commission, which was written from Artaxerxes the king, came to Esdras the priest and reader of the law of the Lord, whereof
9 this that followeth is a copy; King Artaxerxes unto Esdras the priest and reader of the law of the Lord,
10 greeting: Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites, [3] and of those within our realm, as are willing and desirous, should go with
11 thee unto Jerusalem. As many therefore as have a mind *thereunto*, let them depart with thee, as it hath seemed good both to me and my seven friends the coun-
12 sellors; that they may look unto the affairs of Judæa and Jerusalem, agreeably to that which is in the
13 law of the Lord, and carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed; and that all the gold and silver that can be found in the country of Babylonia for the Lord
14 in Jerusalem, with that also which is given of the people for the temple of the Lord their God that is at Jerusalem, be collected: even the gold and silver for bullocks, rams, and lambs, and things thereunto
15 appertaining; to the end that they may offer sacrifices unto the Lord upon the altar of the Lord their
16 God, which is in Jerusalem. And whatsoever thou and thy brethren are minded to do with gold and silver, that perform, according to
17 the will of thy God. And the holy vessels of the Lord, which are given thee for the use of the temple of thy
18 God, which is in Jerusalem: and whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out
19 of the king's treasury. And I king Artaxerxes have also commanded the keepers of the treasures in Syria and Phœnicia, that whatsoever Esdras the priest and reader of the law of the Most High God shall send for, they should give it
20 him with all diligence, to the sum of a hundred talents of silver, likewise also of wheat even to a hundred [4] measures, and a hundred firkins of wine, and [5] salt in abundance.
21 Let all things be performed after the law of God diligently unto the Most High God, that wrath come not upon the kingdom of the king
22 and his sons. I command you also, that no tax, nor any other imposition, be laid on any of the priests, or Levites, or holy singers, or porters, or temple-servants, or any that have employment in this temple, and that no man have authority to impose anything upon
23 them. And thou, Esdras, according to the wisdom of God ordain judges and justices, that they may judge in all Syria and Phœnicia all those that know the law of thy God; and those that know it not
24 thou shalt teach. And whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by [6] imprisonment.

25 Then said Esdras the scribe, Blessed be the only Lord, the God of my fathers, who hath put these things into the heart of the king, to glorify
26 his house that is in Jerusalem; and hath honoured me in the sight of the king, and his counsellors, and
27 all his friends and nobles. Therefore was I encouraged by the help of the Lord my God, and gathered together out of Israel men to go
28 up with me. And these are the chief according to their families and the several divisions thereof, that went up with me from Babylon in the reign of king Artaxerxes:
29 of the sons of Phinees, Gerson; of the sons of Ithamar, Gamael; of the sons of David, [7] Attus [8] the son
30 of Sechenias; of the sons of Phoros, Zacharias; and with him were counted a hundred and fifty men:
31 of the sons of Phaath Moab, Eliaonias the son of [9] Zaraias, and with
32 him two hundred men; [10] of the sons of Zathoes, Sechenias the son of Jezelus, and with him [11] three hundred men: of the sons of Adin, Obeth the son of Jonathan, and with him two hundred and fifty
33 men: of the sons of Elam, Jesias son of [12] Gotholias, and with him
34 seventy men: of the sons of Saphatias, [13] Zaraias son of Michael, and with him threescore and ten men:
35 of the sons of Joab, [14] Abadias son of [15] Jezelus, and with him two hun-
36 dred and twelve men: [16] of the sons of Banias, Salimoth son of Josaphias, and with him a hundred and
37 threescore men: of the sons of Babi, Zacharias son of Bebai, and with
38 him twenty and eight men: of the sons of [17] Astath, Joannes son of [18] **Akatan**, and with him a hundred

1 That is, *the Nethinim.*

2 Some MSS. omit *for his sake.*

3 Another reading is, *being within.*

4 Gr. *cors.*

5 So some authorities. See Ezra vii. 22. The common reading is, *other things.*

6 Or, *captivity*

7 *Hattush.*

8 Ezra viii. 3, *of the sons of Shecaniah; of the sons of Parosh.*

9 *Zerahiah.*

10 Ezra viii. 5, *of the sons of Shecaniah, the son of Jahaziel.*

11 Another reading is, *two.*

12 *Athaliah.*

13 *Zebadiah.*

14 *Obadiah.*

15 *Jehiel.*

16 Ezra viii. 10, *of the sons of Shelomith, the son of Josiphiah.*

17 *Asgad.*

18 *Hakkatan.*

39 and ten men: of the sons of Adonikam, the last, and these are the names of them, Eliphalat, Jeuel, and [1] Samaias, and with them
40 seventy men: of the sons of [2] Bago, Uthi the son of Istalcurus, and with him seventy men.
41 And I gathered them together to the river called Theras; and there we pitched our tents three days, and I surveyed them. But when I
42 had found there none of the priests and Levites, then sent I unto
43 Eleazar, and [3] Iduel, and [1] Maasmas, and Elnathan, and Samaias, and
44 [4] Joribus, Nathan, Ennatan, Zacharias, and Mosollamus, principal men and men of understanding.
45 And I bade them that they should go unto [5] Loddeus the captain, who was in the place of [6] the
46 treasury: and commanded them that they should speak unto Loddeus, and to his brethren, and to the treasurers in that place, to send us such men as might execute the priests' office in the house of our
47 Lord. And by the mighty hand of our Lord they brought unto us [7] men of understanding of the sons of [8] Mooli the son of Levi, the son of Israel, [9] Asebebias, and his sons, and his brethren, who were eigh-
48 teen, and [10] Asebias, and Annuus, and Osaias his brother, of the sons of Chanuneus, and their sons were
49 twenty men; and of the temple-servants whom David and the principal men had appointed for the service of the Levites, two hundred and twenty temple-servants, the catalogue of all their names was
50 shewed. And there I vowed a fast for the young men before our Lord, to desire of him a prosperous journey both for us and for our children and cattle that were with
51 us: for I was ashamed to ask of the king footmen, and horsemen, and conduct for safeguard against
52 our adversaries. For we had said unto the king, that the power of our Lord would be with them that seek him, to support them in
53 all ways. And again we besought our Lord as touching these things, and found him favourable *unto us*.
54 Then I separated twelve men of the chiefs of the priests, [11] Eserebias, and Assamias, and ten men of their
55 brethren with them: and I weighed them the silver, and the gold, and the holy vessels of the house of our Lord, which the king, and his counsellors, and the nobles, and all Is-
56 rael, had given. And when I had weighed it, I delivered unto them six hundred and fifty talents of silver, and silver vessels of a hundred talents, and a hundred talents
57 of gold, and twenty golden vessels, and twelve vessels of brass, even of
58 fine brass, glittering like gold. And I said unto them, Both ye are holy unto the Lord, [12] and the vessels are holy, and the gold and the silver are a vow unto the Lord,
59 the Lord of our fathers. Watch ye, and keep them till ye deliver them to the chiefs of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, in the chambers of
60 the house of our Lord. So the priests and the Levites, who received the silver and the gold and the vessels which were in Jerusalem, brought them into the temple of the Lord.
61 And from the river Theras we departed the twelfth day of the first month, until we came to Jerusalem, by the mighty hand of our Lord which was upon us: and the Lord delivered us from *assault by* the way, from every enemy, and *so* we
62 came to Jerusalem. And when we had been there three days, the silver and gold was weighed and delivered in the house of our Lord on the fourth day unto [13] Marmoth the
63 priest the son of [14] Urias. And with him was Eleazar the son of Phinees, and with them were Josabdus the son of Jesus and [15] Moeth the son of Sabannus, the Levites: all *was delivered them* by number and weight.
64 And all the weight of them was
65 written up the same hour. Moreover they that were come out of the captivity offered sacrifices unto the Lord, the God of Israel, even twelve bullocks for all Israel, fourscore
66 and sixteen rams, threescore and twelve lambs, goats for a peace offering, twelve; all of them a
67 sacrifice to the Lord. And they delivered the king's commandments unto the king's stewards, and to the governors of Celesyria and Phœnicia; and they honoured the people and the temple of the Lord.
68 Now when these things were done, the principal men came unto me,
69 and said, The nation of Israel, and the princes, and the priests and the Levites, have not put away *from them* the strange people of the land,
[16] nor the uncleannesses of the Gentiles, *to wit*, of the Canaanites, Hittites, Pherezites, Jebusites, and the Moabites, Egyptians, and E-
70 domites. For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the nobles have been partakers of this ini-
71 quity. And as soon as I had heard these things, I rent my clothes, and my holy garment, and plucked the hair from off my head and beard, and sat me down sad and
72 full of heaviness. So all they that were moved at the word of the Lord, the God of Israel, assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the even-
73 ing sacrifice. Then rising up from

1 *Shemaiah.*
2 *Bigvai.*
3 *Ariel.*
4 *Jarib.*
5 *Iddo.*
6 *Castphia.*
7 Another reading is, *a man.*
8 *Mahli.*
9 *Sherebiah.*
10 *Hashabiah.*
11 *Sherebiah, Hashabiah.*
12 Another reading is, *and the holy vessels and the silver and the gold &c.*
13 *Meremoth.*
14 *Uriah.*
15 *Noadiah the son of Binnui.*
16 Another reading is, *nor their uncleannesses*, to wit, *of the Gentiles, &c.*

the fast with my clothes and my holy
garment rent, and bowing my knees,
and stretching forth my hands unto
74 the Lord, I said, O Lord, I am asham-
ed and confounded before thy face;
75 for our sins are multiplied above
our heads, and our errors have
76 reached up unto heaven, ever since
the time of our fathers; and we are
in great sin, even unto this day.
77 And for our sins and our fathers'
we with our brethren and our kings
and our priests were given up unto
the kings of the earth, to the sword,
and to captivity, and for a prey
78 with shame, unto this day. And
now in some measure hath mercy
been shewed unto us from thee,
O Lord, that there should be left
us a root and a name in the place
79 of thy sanctuary; and to discover
unto us a light in the house of the
Lord our God, *and* to give us food
80 in the time of our servitude. Yea,
when we were in bondage, we
were not forsaken of our Lord;
but he made us gracious before
the kings of Persia, so that they
81 gave us food, and glorified the tem-
ple of our Lord, and raised up
the desolate Sion, to give us a sure
abiding in Jewry and Jerusalem.
82 And now, O Lord, what shall we
say, having these things? for we
have transgressed thy command-
ments, which thou gavest by the
hand of thy servants the prophets,
83 saying, That the land, which ye
enter into to possess as a heritage,
is a land polluted with the pol-
lutions of the strangers of the land,
and they have filled it with their
84 uncleanness. Therefore now shall
ye not join your daughters unto
their sons, neither shall ye take
their daughters unto your sons.
85 Neither shall ye seek to have peace
with them for ever, that ye may be
strong, and eat the good things of
the land, and that ye may leave it
for an inheritance unto your chil-
86 dren for evermore. And all that is
befallen is done unto us for our
wicked works and great sins: for
thou, O Lord, didst make our sins
87 light, and didst give unto us such a
root: *but* we have turned back
again to transgress thy law, in
mingling ourselves with the un-
cleanness of the heathen of the
88 land. [1] Thou wast not angry with
us to destroy us, till thou hadst left
us neither root, seed, nor name.
89 O Lord of Israel, thou art true: for
90 we are left a root this day. Be-
hold, now are we before thee in our
iniquities, for we cannot stand any
longer before thee by reason of
these things.
91 [2] And as Esdras in his prayer
made his confession, weeping, and
lying flat upon the ground before
the temple, there gathered unto
him from Jerusalem a very great
throng of men and women and chil-
dren: for there was great weeping
92 among the multitude. Then Jecho-
nias the son of Jeelus, one of the sons
of Israel, called out, and said, O Es-
dras, we have sinned against the
Lord God, we have married strange
women of the heathen of the land,
93 and now is all Israel [3] aloft. Let
us make an oath unto the Lord
herein, that we will put away all
our wives, which *we have taken* of
the strangers, with their children,
94 like as seemeth good unto thee, and
to as many as do obey the law of
95 the Lord. Arise, and put in execu-
tion: for to thee doth this matter
appertain, and we will be with thee
96 to do valiantly. So Esdras arose,
and took an oath of the chief of the
priests and Levites of all Israel to
do after these things; and *so* they
sware.

9 [4] Then Esdras rising from the
court of the temple went to the
chamber of Jonas the son of Eliasib,
2 and lodged there, and did eat no
bread nor drink water, mourning
for the great iniquities of the mul-
3 titude. And there was made pro-
clamation in all Jewry and Je-
rusalem to all them that were of
the captivity, that they should be
gathered together at Jerusalem:
4 and that whosoever met not there
within two or three days, according
as the elders that bare rule ap-
pointed, their cattle should be
seized to the use of the temple,
and himself cast out from the mul-
titude of them that were of the
captivity.
5 And in three days were all they of
the tribe of Judah and Benjamin
gathered together at Jerusalem:
this was the ninth month, on the
6 twentieth day of the month. And
all the multitude sat together
trembling in the broad place before
the temple because of the present
7 foul weather. So Esdras arose up,
and said unto them, Ye have trans-
gressed the law and married strange
wives, *thereby* to increase the sins
8 of Israel. And now make confes-
sion and give glory unto the Lord,
9 the God of our fathers, and do his
will, and separate yourselves from
the heathen of the land, and from
10 the strange women. Then cried the
whole multitude, and said with a
loud voice, Like as thou hast
11 spoken, so will we do. But foras-
much as the multitude is great, and
it is foul weather, so that we cannot
stand without, and this is not a
work of one day or two, seeing our
sin in these things is spread far:
12 therefore let the rulers of the mul-
titude stay, and let all them of
our habitations that have strange
wives come at the time appointed,
13 and with them the rulers and judges
of every place, till we turn away
the wrath of the Lord from us
14 for this matter. *Then* Jonathan
the son of Azael and [5] Ezekias the
son of Thocanus accordingly took

[1] Or, *Wast thou not angry.*

[2] Ezra x. 1.

[3] Or, *exalted* Deut. xxviii. 13.

[4] Ezra x. 6, &c.

[5] Another reading is, *Esias.*

the matter upon them: and Mosollamus and Levis and Sabbateus
15 were assessors to them. And they that were of the captivity did according to all these things.
16 And Esdras the priest chose unto him principal men of their families, all by name: and on the new moon of the tenth month they were shut in together to examine the matter.
17 So their cause that held strange wives was brought to an end by the new moon of the first month.
18 And of the priests that were come together, and had strange wives,
19 there were found; of the sons of Jesus the son of Josedek, and his brethren; [1] Mathelas, and Eleazar,
20 and [2] Joribus, and [3] Joadanus. And they gave their hands to put away their wives, and *to offer* rams to make reconcilement for their error.
21 And of the sons of Emmer; Ananias, and Zabdeus, and [4] Manes, and [5] Sameus, and [6] Hiereel, and [6] Aza-
22 rias. And of the sons of [7] Phaisur; Elionas, Massias, Ismael, and Nathanael, and [8] Ocidelus, and [9] Saloas.
23 And of the Levites; Jozabdus, and Semeis, and [10] Colius, who was called [11] Calitas, and [12] Patheus, and
24 Judas, and Jonas. Of the holy
25 singers; [13] Eliasibus, Bacchurus. Of the porters; Sallumus, and [14] Tol-
26 banes. Of Israel, of the sons of [15] Phoros; [16] Hiermas, and [17] Iedias, and Melchias, and [18] Maelus, and Eleazar, and [19] Asibias, and
27 Banneas. Of the sons of Ela; Matthanias, Zacharias, and [5] Jezrielus, and Oabdius, and Hieremoth, and
28 [20] Aedias. And of the sons of [21] Zamoth; [22] Eliadas, [13] Eliasimus, [23] Othonias, Jarimoth, and [24] Sabathus,
29 and [25] Zardeus. Of the sons of Bebai; Joannes, and Ananias, and
30 [26] Jozabdus, and [27] Ematheis. Of the sons of [28] Mani; [29] Olamus,
[30] Mamuchus, [31] Jedeus, Jasubus, and [32] Jasaelus, and Hieremoth.
31 And of the sons of Addi; Naathus, and Moossias, Laccunus, and Naidus, and Matthanias, and Sesthel,
32 Balnuus, and Manasseas. And of the sons of Annas; Elionas, and Aseas, and Melchias, and Sabbeus,
33 and Simon Chosameus. And of the sons of Asom; [33] Maltanneus, and
[34] Mattathias, and [24] Sabanneus, Eliphalat, and Manasses, and Semei.
34 And of the sons of Baani; Jeremias, Momdis, Ismaerus, Juel, Mamdai, and Pedias, and Anos, Carabasion, and Enasibus, and Mamuitanemus, Eliasis, Bannus, Eliali, Someis, Selemias, Nathanias: and of the sons of Ezora; Sesis, Ezril, Azaelus, Sama-
35 tus, Zambri, Josephus. And of the sons of Nooma; Mazitias, Zabadeas,
36 Edos, Juel, Banaias. All these had taken strange wives, and they put them away with their children.
37 And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, on the new moon of the seventh month, and the children of Israel in their habitations.
38 [35] And the whole multitude were gathered together with one accord into the broad place before the porch of the temple toward the
39 east: and they said unto Esdras the priest and reader, Bring the law of Moses, that was given of the
40 Lord, the God of Israel. So Esdras the chief priest brought the law unto the whole multitude both of men and women, and to all the priests, to hear the law on the new
41 moon of the seventh month. And he read in the broad place before the porch of the temple from morning unto midday, before both men and women; and [36] all the multi-
42 tude gave heed unto the law. And Esdras the priest and reader of the law stood up upon the pulpit of wood, which was made *for that purpose*. And there stood up by him
43 Mattathias, Sammus, Ananias, Azarias, Urias, [37] Ezekias, [1] Baalsamus,
44 upon the right hand: and upon his left hand, [38] Phaldeus, Misael, Melchias, [39] Lothasubus, Nabarias, Za-
45 charias. Then took Esdras the book of the law before the multitude, and sat honourably in the first
46 place before all. And when he opened the law, they stood all straight up. So Esdras blessed the Lord God Most High, the God of
47 hosts, Almighty. And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.
48 Also Jesus, Annus, Sarabias, Iadinus, Jacubus, Sabateus, [40] Auteas, Maiannas, and Calitas, Azarias, and Jozabdus, and Ananias, Phalias, the Levites, taught the law of the Lord,
[41] and read to the multitude the law of the Lord, making them
49 withal to understand it. Then said Attharates unto Esdras the chief priest and reader, and to the Levites that taught the multitude,
50 even to all, This day is holy unto the Lord; (now they all wept when
51 they heard the law:) go then, and eat the fat, and drink the sweet, and send portions to them that
52 have nothing; for the day is holy unto the Lord; and be not sorrowful; for the Lord will bring you
53 to honour. So the Levites published all things to the people, saying, This day is holy; be not sor-
54 rowful. Then went they their way, every one to eat and drink, and make merry, and to give portions to them that had nothing, and to make
55 great cheer; because they [42] understood the words wherein they were instructed, and for the which they had been assembled.

1 *Maaseiah.*
2 *Jarib.*
3 *Gedaliah.*
4 *Harim.*
5 *Jehiel.*
6 *Uzziah.*
7 *Pashhur.*
8 *Jozabad.*
9 *Elasah.*
10 *Kelaiah.*
11 *Kelita.*
12 *Pethahiah.*
13 *Eliashib.*
14 *Telem.*
15 *Parosh.*
16 *Ramiah.*
17 *Iziah.* Another reading is, *Iezias.*
18 *Miamin.*
19 *Malchijah.*
20 *Abdi.*
21 *Zattu.*
22 *Elioenai.*
23 *Mattaniah.*
24 *Zabad.*
25 *Aziza.*
26 *Zabbai.*
27 *Athlai.*
28 *Bani.*
29 *Meshullam.*
30 *Malluch.*
31 *Adaiah.*
32 *Sheal.*
33 *Mattenai.*
34 *Mattattah.*

35 Neh. viii. 1.

36 Another reading is, *they gave all heed.*

37 *Hilkiah.*
38 *Pedaiah.*
39 *Hashum.*

40 *Hodiah.*

41 Some authorities omit *and read... Lord.*

42 Or, *were inspired by*

II. ESDRAS.

1 THE second book of the prophet Esdras, the son of Saraias, the son of Azaraias, the son of Helkias, the son of Salemas, the son of Sadoc, 2 the son of Ahitob, the son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziel, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abissei, the son of Phinees, the son of 3 Eleazar, the son of Aaron, of the tribe of Levi; which was captive in the land of the Medes, in the reign of Artaxerxes king of the Persians.

4 And the word of the Lord came 5 unto me, saying, Go thy way, and shew my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's 6 children: because the sins of their fathers are increased in them: for they have forgotten me, and have done sacrifice unto strange gods. 7 Did not I bring them out of the land of Egypt, out of the house of bondage? but they have provoked me unto wrath, and de- 8 spised my counsels. Shake thou then the hair of thy head, and cast all evils upon them, for they have not been obedient unto my law, 9 but it is a rebellious people. How long shall I forbear them, unto whom I have done so much good? 10 Many kings have I overthrown for their sakes; Pharaoh with his servants and all his host have I smitten 11 down. All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tyre and Sidon, and have slain all their ad- 12 versaries. Speak thou therefore unto them, saying,

13 Thus saith the Lord, Of a truth I brought you through the sea, and where there was no path I made for you highways; I gave you Moses for a leader, and Aaron for a priest. 14 I gave you light in a pillar of fire, and great wonders have I done among you; yet have ye forgotten me, saith the Lord.

15 Thus saith the Lord Almighty, The quails were for a token to you; I gave you a camp for your safeguard, nevertheless ye murmured 16 there: and ye triumphed not in my name for the destruction of your enemies, but ever to this day do ye 17 yet murmur. Where are the benefits that I have done for you? when ye were hungry and thirsty in the wilderness, did ye not cry 18 unto me, saying, Why hast thou brought us into this wilderness to kill us? it had been better for us to have served the Egyptians, than to 19 die in this wilderness. I had pity upon your mourings, and gave you manna for food; ye did eat angels' 20 bread. When ye were thirsty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of 21 the trees. I divided among you fruitful lands; I cast out the Canaanites, the Pherezites, and the Philistines, before you: what shall I yet do more for you? saith the Lord.

22 Thus saith the Lord Almighty, When ye were in the wilderness, at the bitter river, being athirst, 23 and blaspheming my name, I gave you not fire for your blasphemies, but cast a tree in the water, and 24 made the river sweet. What shall I do unto thee, O Jacob? thou, Judah, wouldest not obey me: I will turn me to other nations, and unto them will I give my name, that they may keep my statutes. 25 Seeing ye have forsaken me, I also will forsake you; when ye ask me to be merciful unto you, I will have 26 no mercy upon you. Whensoever ye shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit manslaughter. 27 Ye have not as it were forsaken me, but your own selves, saith the Lord.

28 Thus saith the Lord Almighty, Have I not prayed you as a father his sons, as a mother her daughters, 29 and a nurse her young babes, that ye would be my people, and I should be your God; that ye would be my children, and I should be 30 your father? I gathered you together, as a hen *gathereth* her chickens under her wings: but now, what shall I do unto you? I will cast you out from my presence. 31 When ye offer oblations unto me, I will turn my face from you: for your solemn feast days, your new moons, and your circumcisions of 32 the flesh, have I rejected. I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require *of your hands*, saith the Lord.

33 Thus saith the Lord Almighty, Your house is desolate, I will cast you out as the wind doth stub- 34 ble. And your children shall not be fruitful; for they have neglected my commandment [1] unto you, and done that which is evil before 35 me. Your houses will I give to a people that shall come; which not

[1] Or, *together with you*

having heard of me yet believe me; they to whom I have shewed no signs shall do that which I have
36 commanded. They have seen no prophets, yet they shall call their
37 former estate to remembrance. I take to witness the grace of the people that shall come, whose little ones rejoice with gladness: and though they see me not with bodily eyes, yet in spirit they shall believe the thing that I say.
38 And now, O father, behold with glory; and see the people that come
39 from the east: unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Mi-
40 cheas, Joel, Abdias, and Jonas, Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also the angel of the Lord.

2 Thus saith the Lord, I brought this people out of bondage, and I gave them my commandments by my servants the prophets; whom they would not hear, but set my
2 counsels at nought. The mother that bare them saith unto them, Go your way, O my children; for
3 I am a widow and forsaken. I brought you up with gladness, and with sorrow and heaviness have I lost you: for ye have sinned before the Lord God, and done that which
4 is evil before me. But what shall I now do unto you? for I am a widow and forsaken: go your way, O my children, and ask mercy of
5 the Lord. As for me, O father, I call upon thee for a witness over the mother of *these* children, because they would not keep my cove-
6 nant, that thou bring them to confusion, and their mother to a spoil, that there may be no offspring of
7 them. Let them be scattered abroad among the heathen, let their names be blotted out of the earth: for they have despised my [1] cove-
8 nant. Woe unto thee, Assur, thou that hidest the unrighteous with thee! O thou wicked nation, remember what I did unto Sodom
9 and Gomorrah; whose land lieth in clods of pitch and heaps of ashes: even so also will I do unto them that have not hearkened unto me, saith the Lord Almighty.
10 Thus saith the Lord unto Esdras, Tell my people that I will give them the kingdom of Jerusalem, which I
11 would have given unto Israel. Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them.
12 They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary.
13 [2] Ask, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch.
14 Take heaven and earth to witness, take them to witness; for I have given up the evil, and created the good: for I live, saith the Lord.
15 Mother, embrace thy children; I will bring them out with gladness like a dove; stablish their feet; for I have chosen thee, saith the Lord.
16 And those that be dead will I raise up again from their places, and bring them out of the tombs: for I [3] have known my name in them.
17 Fear not, thou mother of the children: for I have chosen thee, saith
18 the Lord. For thy help will I send my servants Esaias and Jeremy, after whose counsel I have sanctified and prepared for thee twelve
19 trees laden with divers fruits, and as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill
20 thy children with joy. Do right to the widow, judge the fatherless, give to the poor, defend the orphan,
21 clothe the naked, heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come unto
22 the sight of my glory. Keep the old and young within thy walls.
23 Wheresoever thou findest the dead, set a sign upon them and commit them to the grave, and I will give thee the first place in my resur-
24 rection. Abide still, O my people, and take thy rest, for thy quiet-
25 ness shall come. Nourish thy children, O thou good nurse, and sta-
26 blish their feet. As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy num-
27 ber. Be not careful overmuch: for when the day of tribulation and anguish cometh, others shall weep and be sorrowful, but thou shalt be
28 merry and have abundance. The nations shall envy thee, but they shall be able to do nothing against
29 thee, saith the Lord. My hands shall cover thee, so that thy chil-
30 dren see not [4] hell. Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord.
31 Remember thy children that sleep, for I shall bring them out of the secret places of the earth, and shew mercy unto them: for I am merciful, saith
32 the Lord Almighty. Embrace thy children until I come, and proclaim mercy unto them: for my wells run over, and my grace shall not fail.
33 I Esdras received a charge from the Lord upon the mount Horeb, that I should go unto Israel; but when I came unto them, they would none of me, and rejected the com-
34 mandment of the Lord. And therefore I say unto you, O ye nations, that hear and understand, look for your shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end
35 of the world. Be ready to the rewards of the kingdom, for the everlasting light shall shine upon
36 you for evermore. Flee the shadow of this world, receive the joy-

[1] Another reading is, *sacrament*, or, *oath*.

[2] Another reading is, *Go*.

[3] Or, *recognise*

[4] Lat. *Gehenna*.

fulness of your glory: I call to wit-
37 ness my saviour openly. O receive
that which is given you of the Lord,
and be joyful, giving thanks unto
him that hath called you to heaven-
38 ly kingdoms. Arise up and stand,
and behold the number of those that
be sealed in the feast of the Lord;
39 they that withdrew them from the
shadow of the world have received
40 glorious garments of the Lord. [1] Look
upon thy number, O Sion, and make
up the reckoning of those of thine
that are clothed in white, which have
41 fulfilled the law of the Lord. The
number of thy children, whom thou
longedst for, is fulfilled: beseech the
power of the Lord, that thy people,
which have been called from the
beginning, may be hallowed.
42 I Esdras saw upon the mount
Sion a great multitude, whom I
could not number, and they all
43 praised the Lord with songs. And
in the midst of them there was a
young man of a high stature, taller
than all the rest, and upon every
one of their heads he set crowns,
and was more exalted; whereat I
44 marvelled greatly. So I asked the
angel, and said, What are these, my
45 Lord? He answered and said unto
me, These be they that have put
off the mortal clothing, and put on
the immortal, and have confessed
the name of God: now are they
46 crowned, and receive palms. Then
said I unto the angel, What young
man is he that setteth crowns upon
them, and giveth them palms in
47 their hands? So he answered and
said unto me, It is the Son of God,
whom they have confessed in the
world. Then began I greatly to
commend them that stood so stiffly
48 for the name of the Lord. Then
the angel said unto me, Go thy way,
and tell my people what manner of
things, and how great wonders of
the Lord God thou hast seen.

3 In the thirtieth year after the
ruin of the city, I Salathiel (the
same is Esdras) was in Babylon, and
lay troubled upon my bed, and my
thoughts came up over my heart:
2 for I saw the desolation of Sion,
and the wealth of them that dwelt
3 at Babylon. And my spirit was
sore moved, so that I began to
speak words full of fear to the Most
4 High, and said, O Lord that bearest
rule, didst thou not speak at the
beginning, when thou didst fashion
the earth, and that thyself alone,
5 and commandedst the [2] dust, and it
[3] gave thee Adam, a body without
a soul? yet it was the workmanship
of thine hands, and thou didst
breathe into him the breath of life,
and he was made living before thee.
6 And thou leddest him into paradise,
which thy right hand did plant, be-
fore ever the earth came forward.
7 And unto him thou gavest thy one
commandment: which he trans-
gressed, and immediately thou ap-
pointedst death for him and in his
generations; and there were born
of him nations and tribes, peoples
8 and kindreds, out of number. And
every nation walked after their own
will, and did ungodly things before
thee, and despised *thy command-
ments*, and thou didst not forbid
9 them. Nevertheless again in pro-
cess of time thou broughtest the
flood upon those that dwelt in the
10 world, and destroyedst them. And
it came to pass that the same hap
befell them; like as death was to
Adam, so was the flood to these.
11 Nevertheless one of them thou left-
est, Noah with his household, *even*
all the righteous men *that came* of
12 him. And it came to pass, that
when they that dwelt upon the
earth began to multiply, they mul-
tiplied also children, and peoples,
and many nations, and began again
to be more ungodly than the first.
13 And it came to pass, when they did
wickedly before thee, thou didst
choose thee one from among them,
14 whose name was Abraham; and
him thou lovedst, and unto him
only thou shewedst the end of the
15 times secretly by night: and madest
an everlasting covenant with him,
promising him that thou wouldest
16 never forsake his seed. And unto
him thou gavest Isaac, and unto
Isaac thou gavest Jacob and Esau.
And thou didst set apart Jacob for
thyself, but didst put by Esau: and
Jacob became a great multitude.
17 And it came to pass, that when
thou leddest his seed out of Egypt,
thou broughtest them up to the
18 mount Sinai. Thou bowedst the
heavens also, and didst [4] shake the
earth, and movedst the whole world,
and madest the depths to tremble,
and troubledst the *course of that*
19 age. And thy glory went through
four gates, of fire, and of earth-
quake, and of wind, and of cold;
that thou mightest give the law
unto the seed of Jacob, and the
commandment unto the generation
20 of Israel. And yet tookest thou
not away from them *their* [5] wicked
heart, that thy law might bring
21 forth fruit in them. For the first
Adam bearing a [5] wicked heart trans-
gressed, and was overcome; *and not
he only*, but all they also that are
22 born of him. Thus disease was
made permanent; and the law was
in the heart of the people along
with the [6] wickedness of the root;
so the good departed away, and that
23 which was [5] wicked abode still. So the
times passed away, and the years
were brought to an end: then didst
thou raise thee up a servant, called
24 David, whom thou commandedst to
build a city unto thy name, and to
offer oblations unto thee therein of
25 thine own. When this was done
many years, then they that inhabit-
26 ed the city did evil, in all things

[1] Another reading is, *Take.*

[2] So the Syriac and Æthiopic.
[3] So the Syriac.

[4] So some versions. Lat. *set fast.*

[5] Or, *corrupt*

[6] Or, *corruptness*

doing even as Adam and all his generations had done: for they also
27 bare a [1]wicked heart: and so thou gavest thy city over into the hands
28 of thine enemies. And I said then in mine heart, Are their deeds any better that inhabit Babylon? and hath she therefore dominion over
29 Sion? For it came to pass when I came hither, that I saw also impieties without number, and my soul saw many evil-doers in this thirtieth year, so that my heart
30 failed me. For I have seen how thou sufferest them sinning, and hast spared the ungodly doers, and hast destroyed thy people, and hast preserved thine enemies; and thou
31 hast not signified unto any [2]how thy way may be comprehended. Are the deeds of Babylon better
32 than those of Sion? Or is there any other nation that knoweth thee beside Israel? or what tribes have so believed thy covenants as these
33 *tribes of* Jacob? And yet their reward appeareth not, and their labour hath no fruit: for I have gone hither and thither through the nations, and I see that they abound *in wealth*, and think not upon thy
34 commandments. Weigh thou therefore our iniquities now in the balance, and theirs also that dwell in the world; and so shall it be found which way the scale inclin-
35 eth. Or when was it that they which dwell upon the earth have not sinned in thy sight? or what nation hath so kept thy command-
36 ments? Thou shalt find that men *who may be reckoned* by name have kept thy precepts; but nations thou shalt not find.

4 And the angel that was sent unto me, whose name was Uriel, gave me
2 an answer, and said to me, Thy heart hath utterly failed thee in *regarding* this world, and thinkest thou to comprehend the way of the Most High?
3 Then said I, Yea, my Lord.
And he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before
4 thee: whereof if thou canst declare me one, I also will shew thee the way that thou desirest to see, and I will teach thee wherefore the heart is [1]wicked.
5 And I said, Say on, my Lord.
Then said he unto me, Go to, weigh me a weight of fire, or measure me a [3]measure of wind, or call me again the day that is past.
6 Then answered I and said, Who of the sons *of men* is able to do this, that thou shouldest ask me of such things?
7 And he said unto me, If I had asked thee, saying, How many dwellings are there in the heart of the sea? or how many springs are there at the fountain head of the deep? or how many [3]ways are above the firmament? or which are the outgoings [4]of hell? or which are the paths of paradise?
8 peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into
9 heaven. Nevertheless now have I asked thee but only of the fire and wind, and of the day, things wherethrough thou hast passed, and [5]without which thou canst not be, and yet hast thou given me no answer of them.
10 He said moreover unto me, Thine own things, that are grown up with
11 thee, canst thou not know; how then can thy vessel comprehend the way of the Most High? and how can he that is already worn out with the corrupted world understand [6]incorruption?
12 [7]And when I heard these things I fell upon my face, and said unto him, It were better that we were not here at all, than that we should come hither and live in the midst of ungodliness, and suffer, and not know wherefore.
13 He answered me, and said, [8]The woods of the trees of the field went forth, and took counsel together,
14 and said, Come, let us go and make war against the sea, that it may depart away before us, and that we
15 may make us more woods. The waves of the sea also in like manner took counsel together, and said, Come, let us go up and subdue the wood of the plain, that there also we may make us another country.
16 The counsel of the wood was in vain, for the fire came and con-
17 sumed it: likewise also the counsel of the waves of the sea, for the sand stood up and stopped them.
18 If thou wert judge now betwixt these two, whom wouldest thou justify, or whom condemn?
19 I answered and said, It is a foolish counsel that they both have taken, for the ground is given unto the wood, and the place of the sea *is given* to bear his waves.
20 Then answered he me, and said, Thou hast given a right judgement, and why judgest thou not in thine
21 own case? For like as the ground is given unto the wood, and the sea to his waves, even so they that dwell upon the earth may understand nothing but that which is upon the earth: and he *only that dwelleth* above the heavens *may understand* the things that are above the height of the heavens.
22 Then answered I and said, I beseech thee, O Lord, [3]wherefore is the power of understanding given
23 unto me? For it was not my mind to be curious of the ways above, but of such things as pass by us daily; because Israel is given up as a reproach to the heathen, *and* the people whom thou hast loved is given over unto ungodly nations, and the law of our forefathers is made of none effect, and the written cove-

[1] Or, *corrupt*

[2] So the Syriac. The Latin has *how this way may be left.*

[3] After the Oriental versions.

[4] So the Syriac. The Latin omits *of hell? or which are the paths.*

[5] Another reading is, *from which thou canst not be separated.*

[6] Syriac and Æthiopic, *the way of the incorruptible.*

[7] So the Syriac and Æthiopic. The Latin is corrupt.

[8] So the Oriental versions. The Latin is corrupt. See Judg. ix. 8.

24 nants are nowhere *regarded*, and
we pass away out of the world
as grasshoppers, and our life is as
a [1] vapour, neither are we worthy
25 to obtain mercy. What will he
then do for his name whereby we
are called? Of these things have I
asked.
26 Then answered he me, and said,
If thou be *alive*, thou shalt see, and
if thou livest [2] long, thou shalt
marvel; for the world hasteth fast
27 to pass away. For it is not able to
bear the things that are promised
to the righteous in the times *to*
come: for this world is full of sad-
28 ness and infirmities. For the evil
[3] whereof thou askest me is sown,
but the gathering thereof is not yet
29 come. If therefore that which is
sown be not reaped, and if the
place where the evil is sown pass
not away, there cannot come the
30 field where the good is sown. For
a grain of evil seed was sown in the
heart of Adam from the beginning,
and how much wickedness hath it
brought forth unto this time! and
how much shall it yet bring forth
until the [4] time of threshing come!
31 Ponder now by thyself, how great
fruit of wickedness a grain of evil
32 seed hath brought forth. When the
ears which are without number
shall be sown, how great a floor
shall they fill!
33 Then I answered and said, [5] How
long? and when shall these things
come to pass? wherefore are our
years few and evil?
34 And he answered me, and said,
Thou dost not hasten more than
the Most High: for thy haste is
[6] for thine own self, but he that is
above *hasteneth* on behalf of many.
35 Did not the souls of the righteous
ask question of these things in their
chambers, saying, How long are we
here? when cometh the fruit of the
[4] threshing time of our reward?
36 And unto them Jeremiel the arch-
angel gave answer, and said, Even
when the number is fulfilled of
them that are like unto you. For
he hath weighed the world in the
37 balance; and by measure hath he
measured the times, and by num-
ber hath he numbered the seasons;
and he shall not [8] move nor stir
them, until the said measure be ful-
filled.
38 Then answered I and said, O Lord
that bearest rule, yet even we all
39 are full of impiety: and for our
sakes peradventure it is that the
[4] threshing time of the righteous is
kept back, because of the sins of
them that dwell upon the earth.
40 So he answered me, and said, Go
thy way to a woman with child, and
ask of her when she hath fulfilled
her nine months, if her womb may
keep the birth any longer within
her.
41 Then said I, No, Lord, that can
it not.

1 So the chief Oriental versions. The Latin is corrupt.
2 So the Syriac.
3 So the Syriac and Æthiopic.
4 Or, *threshing-floor*
5 So the chief Oriental versions.
6 So the Syriac. The Latin is corrupt.
7 So the Syriac. The Latin has *shall I hope on this fashion?*
8 Syr. *rest.*

And he said unto me, In the grave
the chambers of souls are like the
42 womb: for like as a woman that
travaileth maketh haste to escape
the anguish of the travail: even so
do these places haste to deliver
those things that are committed
unto them from the beginning.
43 Then shall it be shewed thee con-
cerning those things which thou
desirest to see.
44 Then answered I and said, If I
have found favour in thy sight, and
if it be possible, and if I be meet
45 therefore, shew me this also, whether
there be more to come than is past,
or whether the more part is gone
46 over us. For what is gone I know,
but what is for to come I know
not.
47 And he said unto me, Stand up
upon the right side, and I shall
expound the similitude unto thee.
48 So I stood, and saw, and, behold,
a hot burning oven passed by be-
fore me: and it happened, that
when the flame was gone by I
looked, and, behold, the smoke re-
49 mained still. After this there pass-
ed by before me a watery cloud,
and sent down much rain with a
storm; and when the stormy rain
was past, the drops remained there-
in still.
50 Then said he unto me, Consider
with thyself; as the rain is more
than the drops, and as the fire is
greater than the smoke, so the
quantity which is past did more
exceed; but the drops and the
smoke remained still.
51 Then I prayed, and said, May I
live, thinkest thou, until that time?
or who shall be in those days?
52 He answered me, and said, As for
the tokens whereof thou askest me,
I may tell thee of them in part:
but as touching thy life, I am not
sent to shew thee; for I do not
5 know it. Nevertheless as concern-
ing the tokens, behold, the days
shall come, that they which dwell
upon earth shall be taken [5] with great
amazement, and the way of truth
shall be hidden, and the land shall
2 be barren of faith. But iniquity
shall be increased above that which
now thou seest, or that thou hast
3 heard long ago. And the land, that
thou seest now to have rule, shall
be waste and [6] untrodden, and men
4 shall see it desolate. But if the
Most High grant thee to live, thou
shalt see that which is after the
third *kingdom* to be troubled; and
the sun shall suddenly shine forth in
the night, and the moon in the day:
5 and blood shall drop out of wood,
and the stone shall give his voice,
and the peoples shall be troubled:
and [9] *their* goings shall be changed:
6 and he shall rule, whom they that
dwell upon the earth look not for,
and the fowls shall take their
7 flight away together: and the So-
domitish sea shall cast out fish, and

9 According to some Oriental versions, *the air.*

make a noise in the night, which
many have not known: but all shall
8 hear the voice thereof. There shall
be chaos also in many places, and
the fire shall be oft sent out, and the
wild beasts shall change their places,
and women shall bring forth mon-
9 sters; and salt waters shall be found
in the sweet, and all friends shall
destroy one another; then shall wit
hide itself, and understanding with-
10 draw itself into its chamber; and
it shall be sought of many, and shall
not be found: and unrighteousness
and incontinency shall be multiplied
11 upon earth. One land also shall
ask another, and say, Is righteous-
ness, is a man that doeth righteous-
ness, gone through thee? And it
12 shall say, No. And it shall come to
pass at that time that men shall
hope, but shall not obtain: they
shall labour, but their ways shall
13 not prosper. To shew thee such
tokens I have leave; and if thou
wilt pray again, and weep as now,
and fast seven days, thou shalt hear
yet greater things than these.
14 Then I awaked, and an extreme
trembling went through my body,
and my mind was troubled, so that
15 it fainted. So the angel that was
come to talk with me held me,
comforted me, and set me up upon
16 my feet. And in the second night
it came to pass, that [1] Phaltiel the
captain of the people came unto me,
saying, Where hast thou been? and
17 why is thy countenance sad? or
knowest thou not that Israel is
committed unto thee in the land of
18 their captivity? Up then, and eat
some bread, and forsake us not, as
the shepherd *that leaveth* his flock
19 in the hands of cruel wolves. Then
said I unto him, Go thy ways from
me, and come not nigh me for seven
days, and then shalt thou come
unto me. And he heard what I
said, and went from me.
20 And so I fasted seven days,
mourning and weeping, like as Uriel
21 the angel commanded me. And
after seven days so it was, that the
thoughts of my heart were very
22 grievous unto me again, and my
soul recovered the spirit of under-
standing, and I began to speak
words before the Most High again,
23 and said, O Lord that bearest rule,
of all the woods of the earth, and
of all the trees thereof, thou hast
24 chosen thee one vine: and of all the
lands of the world thou hast chosen
thee one [2] country: and of all the
flowers of the world thou hast
25 chosen thee one lily: and of all the
depths of the sea thou hast filled
thee one river: and of all builded
cities thou hast hallowed Sion unto
26 thyself: and of all the fowls that
are created thou hast named thee
one dove: and of all the cattle that
are made thou hast provided thee
27 one sheep: and among all the mul-
titudes of peoples thou hast gotten
thee one people: and unto this
people, whom thou lovedst, thou
gavest a law that is approved of all.
28 And now, O Lord, why hast thou
given this one people over unto
many, and [3] hast dishonoured the
one root above others, and hast
scattered thine only one among
29 many? And they which did gainsay
thy promises have trodden them
down that believed thy covenants.
30 If thou dost so much hate thy
people, they should be punished with
thine own hands.
31 Now when I had spoken these
words, the angel that came to me
the night afore was sent unto me,
32 and said unto me, Hear me, and I
will instruct thee; hearken unto
me, and I shall tell thee more.
33 And I said, Speak on, my Lord.
Then said he unto me, Thou art
sore troubled in mind for Israel's
sake: lovest thou that people better
than he that made them?
34 And I said, No, Lord: but of very
grief have I spoken: for my reins
torment me every hour, while I
labour to comprehend the way of
the Most High, and to seek out part
of his judgement.
35 And he said unto me, Thou canst
not. And I said, Wherefore, Lord,
or whereunto was I born? or why
was not my mother's womb then
my grave, that I might not have
seen the travail of Jacob, and the
wearisome toil of the stock of
Israel?
36 And he said unto me, Number
me them that are not yet come,
gather me together the drops that
are scattered abroad, make me the
flowers green again that are wi-
37 thered, open me the chambers that
are closed, and bring me forth
the winds that in them are shut
up, or shew me the image of a
voice: and then I will declare to
thee the travail that thou askest to
see.
38 And I said, O Lord that bearest
rule, who may know these things,
but he that hath not his dwelling
39 with men? As for me, I am un-
wise: how may I then speak of
these things whereof thou askest
me?
40 Then said he unto me, Like as
thou canst do none of these things
that I have spoken of, even so canst
thou not find out my judgement, or
the end of the love that I have
promised unto my people.
41 And I said, But, lo, O Lord, thou
hast made the promise unto them
that be in the end: and what shall
they do that have been before us,
or we *that be now*, or they that shall
come after us?
42 And he said unto me, I will liken
my judgement unto a ring: like as
there is no slackness of them that
be last, even so there is no swiftness
of them that be first.
43 So I answered and said, Couldest

[1] The Syriac has *Psaltiel*.

[2] After the Oriental versions. The Latin has *pit*.

[3] After the Oriental versions. The Latin reads *hast prepared*.

thou not make them *to be* at once
that have been made, and that be
now, and that are for to come;
that thou mightest shew thy judge-
ment the sooner?
44 Then answered he me, and said,
The creature may not haste above
the creator; neither may the world
hold them at once that shall be
created therein.
45 And I said, How hast thou said
unto thy servant, that [1] thou wilt
surely make alive at once the
creature that thou hast created?
[2] If therefore they shall be alive at
once, and the creature shall sustain
them: even so it might now also
support them to be present at once.
46 And he said unto me, Ask the
womb of a woman, and say unto
her, If thou bringest forth ten
children, why *doest thou it* at several
times? pray her therefore to bring
forth ten children at once.
47 And I said, She cannot: but must
do it by distance of time.
48 Then said he unto me, Even so
have I given the womb of the earth
to those that be sown therein in
49 their several times. For like as a
young child may not bring forth,
neither she that is grown old *bring
forth* any more, even so have I dis-
posed the world which I created.
50 And I asked, and said, Seeing
thou hast now shewed me the way,
I will speak before thee: Is our
mother, of whom thou hast told
me, still young? or doth she now
draw nigh unto age?
51 He answered me, and said, Ask
a woman that beareth children, and
52 she shall tell thee. Say unto her,
Wherefore are not they whom thou
hast now brought forth like those
that were before, but less of stature?
53 And she also shall answer thee,
They that be born in the strength
of youth are of one fashion, and they
that are born in the time of age,
when the womb faileth, are other-
54 wise. Consider therefore thou also,
how that ye are less of stature
than those that were before you.
55 And so are they that come after
you less than ye, as *born* of the
creature which now beginneth to
be old, and is past the strength of
youth.
56 Then said I, Lord, I beseech thee,
if I have found favour in thy sight,
shew thy servant by whom thou
visitest thy creature.

6 And he said unto me, In the
beginning, when the earth was
made, before the outgoings of the
world were fixed, or ever the
2 gatherings of the winds blew, before
the voices of the thunder sounded
and before the flashes of the light-
ning shone, or ever the foundations
3 of paradise were laid, before the
fair flowers were seen, or ever the
powers of the earthquake were
established, before the innumerable
hosts of angels were gathered to-
4 gether, or ever the heights of the
air were lifted up, before the mea-
sures of the firmament were named,
or ever the footstool of Sion [1] was
5 established, and ere the present
years were sought out, and or ever
the imaginations of them that now
sin were estranged, before they were
sealed that have gathered faith for
6 a treasure: then did I consider
these things, and they all were made
through me alone, and through
none other: as by me also they
shall be ended, and by none other.
7 Then answered I and said, What
shall be the parting asunder of the
times? or when shall be the end of
the first, and the beginning of it
that followeth?
8 And he said unto me, From
[3] Abraham unto [4] Abraham, inas-
much as Jacob and Esau were born
of him, for Jacob's hand held the
heel of Esau from the beginning.
9 For Esau is the end of this world,
and Jacob is the beginning of it
10 that followeth. [5] The beginning of
a man is his hand, and the end of a
man is his heel; between the heel
and the hand seek thou nought
else, Esdras.
11 I answered then and said, O Lord
that bearest rule, if I have found
12 favour in thy sight, I beseech thee,
shew thy servant the end of thy
tokens, whereof thou shewedst me
part the last night.
13 So he answered and said unto me,
Stand up upon thy feet, and thou
shalt hear a mighty sounding voice;
14 and if the place whereon thou
15 standest be greatly moved, when it
speaketh be not thou afraid: for
the word is of the end, and the
foundations of the earth shall
16 understand, that the speech is of
them: they shall tremble and be
moved: for they know that their
end must be changed.
17 And it happened, that when I
had heard it I stood up upon my
feet, and hearkened, and, behold,
there was a voice that spake, and
the sound of it was like the sound
18 of many waters. And it said, Be-
hold, the days come, and it shall be
that when I draw nigh to visit
them that dwell upon the earth,
19 and when I shall make inquisition
of them that have done hurt un-
justly with their unrighteousness,
and when the affliction of Sion
20 shall be fulfilled, and when the
seal shall be set upon the world
that is to pass away, then will
I shew these tokens: the books
shall be opened before the firma-
ment, and all shall see together:
21 and the children of a year old shall
speak with their voices, the wo-
men with child shall bring forth
untimely children at three or four
months, and they shall live, and
22 dance. And suddenly shall the sown
places appear unsown, the full
storehouses shall suddenly be found

[1] So the Syriac.

[2] The Latin omits *If . . . alive at once.*

[3] Perhaps for *Abram.*

[4] Another reading is, *Isaac.*

[5] So the Syriac, &c. The Latin is defective.

23 empty: and the trumpet shall give
a sound, which when every man
heareth, they shall be suddenly a-
24 fraid. At that time shall friends
make war one against another like
enemies, and the earth shall stand
in fear with those that dwell there-
in, the springs of the fountains
shall stand still, so that for three
25 hours they shall not run. And it
shall be that whosoever remaineth
after all these things that I have
told thee of, he shall be saved, and
shall see my salvation, and the
26 end of my world. And they shall
see the men that have been taken
up, who have not tasted death from
their birth: and the heart of the
inhabitants shall be changed, and
27 turned into another meaning. For
evil shall be blotted out, and deceit
28 shall be quenched; and faith shall
flourish, and corruption shall be
overcome, and the truth, which
hath been so long without fruit,
shall be declared.
29 And when he talked with me,
behold, by little and little the place
whereon I stood [1] rocked to and fro.
30 And he said unto me, These
things came I to shew thee [2] this
31 night. If therefore thou wilt pray
yet again, and fast seven days
more, I shall yet [3] tell thee greater
32 things than these. For thy voice
hath surely been heard before the
Most High: for the Mighty hath
seen thy righteous dealing, he hath
seen aforetime also thy chastity,
which thou hast had ever since thy
33 youth. And therefore hath he sent
me to shew thee all these things,
and to say unto thee, Be of good
34 comfort, and fear not. And be not
hasty in *regard of* the former times,
to think vain things, that thou may-
est not hasten in the latter times.
35 And it came to pass after this,
that I wept again, and fasted seven
days in like manner, that I might
fulfil the three weeks which he
36 told me. And in the eighth night
was my heart vexed within me
again, and I began to speak before
37 the Most High. For my spirit was
greatly set on fire, and my soul
38 was in distress. And I said, O
Lord, of a truth thou spakest at
the beginning of the creation, upon
the first day, and saidst thus; Let
heaven and earth be made; and
39 thy word perfected the work. And
then was the spirit hovering, and
darkness and silence were on every
side; the sound of man's voice was
40 not yet [4]. Then commandedst thou
a ray of light to be brought forth
of thy treasures, that then thy
41 works might appear. Upon the
second day again thou madest the
spirit of the firmament and com-
mandedst it to part asunder, and
to make a division betwixt the
waters, that the one part might
go up, and the other remain be-
42 neath. Upon the third day thou
didst command that the waters
should be gathered together in the
seventh part of the earth: six parts
didst thou dry up, and keep them,
to the intent that of these some
being both planted and tilled might
43 serve before thee. For as soon as
thy word went forth the work was
44 done. For immediately there came
forth great and innumerable fruit,
and manifold pleasures for the
taste, and flowers of inimitable
colour, and odours of most exqui-
site smell: and this was done the
45 third day. Upon the fourth day
thou commandedst that the sun
should shine, and the moon give
her light, and the stars should be
46 in their order: and gavest them
a charge to do service unto man,
47 that was to be made. Upon the
fifth day thou saidst unto the
seventh part, where the water was
gathered together, that it should
bring forth living creatures, fowls
and fishes: and so it came to pass,
48 that the dumb water and without
life brought forth living things as
it was bidden, that the peoples
might therefore praise thy won-
49 drous works. Then didst thou
preserve two living creatures, the
one thou calledst [5] Behemoth, and
the other thou calledst [6] Leviathan:
50 and thou didst separate the one
from the other: for the seventh
part, namely, where the water was
gathered together, might not hold
51 them both. Unto [5] Behemoth thou
gavest one part, which was dried
up on the third day, that he should
dwell in the same, [6] wherein are a
52 thousand hills: but unto [6] Levia-
than thou gavest the seventh part,
namely, the moist; and thou hast
kept them to be devoured of whom
53 thou wilt, and when. But upon
the sixth day thou gavest com-
mandment unto the earth, that
it should bring forth before thee
cattle, beasts, and creeping things:
54 and over these Adam, whom thou
ordainedst lord over all the works
that thou hast made: of him come
we all, the people whom thou hast
55 chosen. All this have I spoken
before thee, O Lord, because thou
hast said that for our sakes thou
56 madest [7] this world. As for the
other nations, which also come of
Adam, thou hast said that they
are nothing, and are like unto
spittle: and thou hast likened the
abundance of them unto a drop
57 that falleth from a vessel. And
now, O Lord, behold, these nations,
which are reputed as nothing, be
58 lords over us, and devour us. But
we thy people, whom thou hast
called thy firstborn, thy only be-
gotten, and thy fervent lover, are
59 given into their hands. If the
world now be made for our sakes,
why do we not possess for an in-
heritance our world? how long shall
this endure?

[1] After the Oriental versions. The Latin is corrupt.
[2] So the Syriac. The Latin is corrupt.
[3] The Latin has *tell thee by day.*
[4] The Latin adds *from thee.*
[5] Ps. l. 10.
[6] Ps. lxxiv. 14.
[7] So the Syriac. The Latin has *the firstborn world.*

7 And when I had made an end
of speaking these words, there was
sent unto me the angel which had
been sent unto me the nights afore:
2 and he said unto me, Up, Esdras,
and hear the words that I am come
3 to tell thee. And I said, Speak on,
my Lord. Then said he unto me,
There is a sea set in a wide place,
that it might be [1] broad and vast.
4 But the entrance thereof shall be
set in a narrow place so as to be
5 like a river; whoso then should
desire to go into the sea to look
upon it, or to rule it, if he went
not through the narrow, how could
6 he come into the broad? Another
thing also: There is a city builded
and set in a plain country, and full
7 of all good things; but the entrance
thereof is narrow, and is set in a
dangerous place to fall, having a
fire on the right hand, and on the
8 left a deep water: and there is one
only path between them both, even
between the fire and the water,
so small that there could but one
9 man go there at once. If this city
now be given unto a man for an
inheritance, if the heir pass not
the danger set before him, how
shall he receive his inheritance?
10 And I said, It is so, Lord. Then
said he unto me, Even so also is
11 Israel's portion. Because for their
sakes I made the world: and when
Adam transgressed my statutes,
then was decreed that now is done.
12 Then were the entrances of this
world made narrow, and sorrowful
and toilsome: they are but few and
evil, full of perils, and charged with
13 great toils. For the entrances of
the greater world are wide and
sure, and bring forth fruit of im-
14 mortality. If then they that live
enter not these strait and vain
things, they can never receive those
15 that are laid up for them. Now
therefore why disquietest thou
thyself, seeing thou art but a cor-
ruptible man? and why art thou
moved, whereas thou art but mor-
16 tal? and why hast thou not con-
sidered in thy mind that which is
to come, rather than that which
17 is present? Then answered I and
said, O Lord that bearest rule,
lo, thou hast ordained in thy law,
that the righteous should inherit
these things, but that the ungod-
18 ly should perish. The righteous
therefore shall suffer strait things,
and hope for wide: but they that
have done wickedly [2] have suffered
the strait things, and yet shall
19 not see the wide. And he said
unto me, [3] Thou art not a judge
above God, neither hast thou un-
derstanding above the Most High.
20 Yea, rather let many that now be
perish, than that the law of God
which is set before them be de-
21 spised. For God straitly command-
ed such as came, even as they
came, what they should do to live,
and what they should observe to
22 avoid punishment. Nevertheless
they were not obedient unto him;
but spake against him, and im-
agined for themselves vain things;
23 and framed cunning devices of
wickedness; and said moreover of
the Most High, that he is not;
24 and knew not his ways: but they
despised his law, and denied his
covenants; they have not been
faithful to his statutes, and have
25 not performed his works. There-
fore, Esdras, for the empty are
empty things, and for the full are
26 the full things. For behold, the
time shall come, and it shall be,
when these tokens, of which I told
thee before, shall come to pass,
that the bride shall appear, even
the city coming forth, and she shall
be seen, that now is withdrawn
27 from the earth. And whosoever
is delivered from the foresaid evils,
the same shall see my wonders.
28 For my son Jesus shall be revealed
with those that be with him, and
shall rejoice them that remain four
29 hundred years. After these years
shall my son Christ die, and all that
30 have the breath of [4] life. And the
world shall be turned into the old
silence seven days, like as in the
31 first beginning: so that no man
shall remain. And after seven days
the world, that yet awaketh not,
shall be raised up, and that shall
32 die that is corruptible. And the
earth shall restore those that are
asleep in her, and so shall the dust
those that dwell therein in silence,
and the [5] secret places shall deliver
those souls that were committed
33 unto them. And the Most High
shall be revealed upon the seat of
judgement [6], and compassion shall
34 pass away, and longsuffering shall
be withdrawn: but judgement only
shall remain, truth shall stand, and
35 faith shall wax strong: and the
work shall follow, and the reward
shall be shewed, and good deeds
shall awake, and wicked deeds shall
[36] not sleep. [7] And the [8] pit of torment
shall appear, and over against it
shall be the place of rest: and the
furnace of [9] hell shall be shewed,
and over against it the paradise of
[37] delight. And then shall the Most
High say to the nations that are
raised from the dead, See ye and
understand whom ye have denied,
or whom ye have not served, or
whose commandments ye have
[38] despised. Look on this side and
on that: here is delight and rest,
and there fire and torments. Thus
[10] shall he speak unto them in the
[39] day of judgement: This is a day
that hath neither sun, nor moon,
[40] nor stars, neither cloud, nor thun-
der, nor lightning, neither wind,
nor water, nor air, neither darkness,
[41] nor evening, nor morning, neither
summer, nor spring, nor heat, nor
[11] winter, neither frost, nor cold,

1 So the chief Oriental versions. The Latin MSS. have *deep*.

2 According to some authorities, *have not suffered . . . and shall not see*.

3 Another reading is, *There is no judge . . . and none that hath understanding*.

4 Lat. *man*.

5 Or, *chambers* See ch. iv. 35.

6 The Syriac adds *and the end shall come*.

7 The passage from verse [36] to verse [105], formerly missing, has been restored to the text. See *Preface*, page xi.

8 So the chief Oriental versions. The Latin MSS. have *place*.

9 Lat. *Gehenna*.

10 So the chief Oriental versions. The Latin has *shalt thou speak*.

11 Or, *storm*

[42] nor hail, nor rain, nor dew, neither
noon, nor night, nor dawn, neither
shining, nor brightness, nor light,
save only the splendour of the glory
of the Most High, whereby all shall
see the things that are set before
[43] them: for it shall endure as it were
[44] a week of years. This is my judge-
ment and the ordinance thereof;
but to thee only have I shewed
these things.
[45] And I answered, I said even then,
O Lord, and I say now: Blessed
are they that be now alive and keep
[46] the *statutes* ordained of thee. But
as touching them for whom my
prayer was made, *what shall I say?*
for who is there of them that be
alive that hath not sinned, and who
of the sons *of men* that hath not
[47] transgressed thy covenant? And
now I see, that the world to come
shall bring delight to few, but tor-
[48] ments unto many. For an evil
heart hath grown up in us, which
hath led us astray from these *sta-
tutes*, and hath brought us into cor-
ruption and into the ways of death,
hath shewed us the paths of per-
dition and removed us far from
life; and that, not a few only,
but well nigh all that have been
created.
[49] And he answered me, and said,
Hearken unto me, and I will in-
struct thee; and I will admonish
[50] thee yet again: for this cause the
Most High hath not made one
[51] world, but two. For whereas thou
hast said that the just are not
many, but few, and the ungodly
abound, hear *the answer* there-
[52] unto. If thou have choice stones
exceeding few, [1] wilt thou set for
thee over against them according
to their number *things of* lead and
clay?
[53] And I said, Lord, how shall this
be?
[54] And he said unto me, Not only
this, but ask the earth, and she
shall tell thee; intreat her, and
[55] she shall declare unto thee. For
thou shalt say unto her, Thou bring-
est forth gold and silver and brass,
and iron also and lead and clay:
[56] but silver is more abundant than
gold, and brass than silver, and
iron than brass, lead than iron, and
[57] clay than lead. Judge thou there-
fore which things are precious and
to be desired, whatso is abundant
or what is rare.
[58] And I said, O Lord that bearest
rule, that which is plentiful is of
less worth, for that which is more
rare is more precious.
[59] And he answered me, and said,
[1] Weigh within thyself the things
that thou hast thought, for he that
hath what is hard to get rejoiceth
over him that hath what is plenti-
[60] ful. So also is the [1] judgement which
I have promised: for I will rejoice
over the few that shall be saved,
inasmuch as these are they that
have made my glory now to pre-
vail, and of whom my name is now
[61] named. And I will not grieve over
the multitude of them that perish;
for these are they that are now like
unto vapour, and are become as
flame and smoke; they are set
on fire and burn hotly, and are
quenched.
[62] And I answered and said, O thou
earth, wherefore hast thou brought
forth, if the mind is made out of
dust, like as all other created things?
[63] For it were better that the dust it-
self had been unborn, so that the
mind might not have been made
[64] therefrom. But now the mind
groweth with us, and by reason of
this we are tormented, because we
[65] perish and know it. Let the race
of men lament and the beasts of
the field be glad; let all that are
born lament, but let the fourfooted
[66] beasts and the cattle rejoice. For
it is far better with them than with
us; for they look not for judge-
ment, neither do they know of tor-
ments or of salvation promised unto
[67] them after death. For what doth
it profit us, that we shall be pre-
served alive, but yet be afflicted
[68] with torment? For all that are
born are [1] defiled with iniquities,
and are full of sins and laden with
[69] offences: and if after death we
were not to come into judgement,
peradventure it had been better
for us.
[70] And he answered me, and said,
When the Most High made the
world, and Adam and all them that
came of him, he first prepared the
judgement and the things that per-
[71] tain unto the judgement. And now
understand from thine own words,
for thou hast said that the mind
[72] groweth with us. They therefore
that dwell upon the earth shall be
tormented for this reason, that
having understanding they have
wrought iniquity, and receiving
commandments have not kept
them, and having obtained a law
they dealt unfaithfully with that
[73] which they received. What then
will they have to say in the judge-
ment, or how will they answer in
[74] the last times? For how great a time
hath the Most High been long-
suffering with them that inhabit
the world, and not for their sakes,
but because of the times which he
hath foreordained!
[75] And I answered and said, If I
have found grace in thy sight, O
Lord, shew this also unto thy ser-
vant, whether after death, even
now when every one of us giveth
up his soul, we shall be kept in
rest until those times come, in
which thou shalt renew the crea-
tion, or whether we shall be tor-
mented forthwith.
[76] And he answered me, and said, I
will shew thee this also; but join not
thyself with them that are scorn-

[1] The Latin is here corrupt.

ers, nor number thyself with them
[77] that are tormented. For thou hast
a treasure of *good* works laid up
with the Most High, but it shall not
be shewed thee until the last times.
[78] For concerning death the teach-
ing is: When the determinate sen-
tence hath gone forth from the
Most High that a man should die,
as the spirit leaveth the body to
return again to him who gave it,
it adoreth the glory of the Most
[79] High first of all. And if it be
one of those that have been scorn-
ers and have not kept the way
of the Most High, and that have
despised his law, and that hate
[80] them that fear [1] God, these spirits
shall not enter into habitations,
but shall wander and be in tor-
ments forthwith, ever grieving and
[81] sad, in seven ways. The first way,
because they have despised the
[82] law of the Most High. The se-
cond way, because they cannot
now make a good returning that
[83] they may live. The third way,
they shall see the reward laid up
for them that have believed the
[84] covenants of the Most High. The
fourth way, they shall consider the
torment laid up for themselves in
[85] the last days. The fifth way, they
shall see the dwelling places of
the others guarded by angels, with
[86] great quietness. The sixth way,
they shall see [2] how forthwith some
of them shall pass into torment.
[87] The seventh way, which is [3] more
grievous than all the aforesaid
ways, because they shall pine away
in confusion and be consumed with
[4] shame, and shall be withered up
by fears, seeing the glory of the
Most High before whom they have
sinned whilst living, and before
whom they shall be judged in
[88] the last times. Now this is the
order of those who have kept
the ways of the Most High, when
they shall be separated from the
[89] corruptible vessel. In the time
[4] that they dwelt therein they pain-
fully served the Most High, and
were in jeopardy every hour, that
they might keep the law of the
[90] lawgiver perfectly. Wherefore this
is the teaching concerning them:
[91] First of all they shall see with great
joy the glory of him who taketh
them up, for they shall have rest
[92] in seven orders. The first order, be-
cause they have striven with great
labour to overcome the evil thought
which was fashioned together with
them, that it might not lead them
[93] astray from life into death. The
second order, because they see the
perplexity in which the souls of the
ungodly wander, and the punish-
[94] ment that awaiteth them. The
third order, they see the witness
which he that fashioned them bear-
eth concerning them, that while
they lived they kept the law which
[95] was given them in trust. The
fourth order, they understand the
rest which, being gathered in their
chambers, they now enjoy with
great quietness, guarded by angels,
and the glory that awaiteth them
[96] in the last days. The fifth order,
they rejoice, *seeing* how they have
now escaped from that which is
corruptible, and how they shall in-
herit that which is to come, while
they see moreover the straitness
and the [4] painfulness from which
they have been delivered, and the
large room which they shall re-
ceive with joy and immortality.
[97] The sixth order, when it is shewed
unto them how their face shall
shine as the sun, and how they
shall be made like unto the light
of the stars, being henceforth in-
[98] corruptible. The seventh order,
which is greater than all the afore-
said orders, because they shall re-
joice with confidence, and because
they shall be bold without con-
fusion, and shall be glad without
fear, for they hasten to behold the
face of him whom in their life-
time they served, and from whom
they shall receive *their* reward in
[99] glory. This is the order of the
souls of the just, as from hence-
forth [4] is announced unto them, *and*
aforesaid are the ways of torture
which they that would not give
heed shall suffer from henceforth.
[100] And I answered and said, Shall
time therefore be given unto the
souls after they are separated from
the bodies, that they may see that
whereof thou hast spoken unto
[101] me? And he said, Their freedom
shall be for seven days, that for
seven days they may see the things
whereof thou hast been told, and
afterwards they shall be gathered
[102] together in their habitations. And
I answered and said, If I have
found favour in thy sight, shew
further unto me thy servant whe-
ther in the day of judgement the
just will be able to intercede for
the ungodly or to intreat the Most
[103] High for them, whether fathers for
children, or children for parents, or
brethren for brethren, or kinsfolk
for their next of kin, or [5] friends for
[104] them that are most dear. And he
answered me, and said, Since thou
hast found favour in my sight, I
will shew thee this also: The day
of judgement is [6] a day of deci-
sion, and displayeth unto all the
seal of truth; even as now a fa-
ther sendeth not his son, or a son
his father, or a master his slave,
or a [5] friend him that is most dear,
that in his stead he may [7] be sick,
[105] or sleep, or eat, or be healed: so
never shall any one pray for an-
other [8] in that day, neither shall
one lay a burden on another, for
then shall all bear every one his
own righteousness or unrighteous-
ness.
36 And I answered and said, How do [106]

1 Another reading is, Aim.

2 The passage is corrupt.
3 Lat. *greater*.

4 The Latin is here corrupt.

5 So the Oriental versions.

6 The Latin has *a bold day*.
7 The Latin has *understand*.
8 So the Syriac. The Latin omits in *that day... another*.

we now find that first Abraham
prayed for the people of Sodom,
and Moses for the fathers that
[107] 37 sinned in the wilderness: and Jo-
shua after him for Israel in the
[108] 38 days of [1]Achar: and Samuel [2]in
the days of Saul; and David
for the plague: and Solomon for
them that *should worship* in the
[109] 39 sanctuary: and Elijah for those
that received rain; and for the
[110] 40 dead, that he might live: and
Hezekiah for the people in the
days of Sennacherib: and many
[111] 41 for many? If therefore now, when
corruption is grown up, and un-
righteousness increased, the right-
eous have prayed for the ungodly,
wherefore shall it not be so then
also?
[112] 42 He answered me, and said, This
present world is not the end; the
full glory abideth [3]not therein:
therefore have they who were able
[113] 43 prayed for the weak. But the day
of judgement shall be the end of
this time, [3]and the beginning of the
immortality for to come, wherein
[114] 44 corruption is passed away, intem-
perance is at an end, infidelity is
cut off, but righteousness is grown,
[115] 45 and truth is sprung up. Then
shall no man be able to have mercy
on him that is cast in judgement,
nor to thrust down him that hath
gotten the victory.
[116] 46 I answered then and said, This
is my first and last saying, that
it had been better that the earth
had not [4]given *thee* Adam: or else,
when it had given *him*, to have
[117] 47 restrained him from sinning. For
what profit is it for all that are
in this present time to live in
heaviness, and after death to look
[118] 48 for punishment? O thou Adam,
what hast thou done? for though
it was thou that sinned, the evil
is not fallen on thee alone, but
upon all of us that come of thee.
[119] 49 For what profit is it unto us, if
there be promised us an immortal
time, whereas we have done the
[120] 50 works that bring death? And that
there is promised us an everlasting
hope, whereas ourselves most mi-
[121] 51 serably are become vain? And
that there are reserved habita-
tions of health and safety, where-
[122] 52 as we have lived wickedly? And
that the glory of the Most High
shall defend them which have
led a pure life, whereas we have
walked in the most wicked ways
[123] 53 of all? And that there shall be
shewed a paradise, whose fruit
endureth without decay, where-
in is abundance and healing, but
[124] 54 we shall not enter into it, for
we have walked in unpleasant
[125] 55 places? And that the faces of
them which have used abstinence
shall shine above the stars, where-
as our faces shall be blacker than
[126] 56 darkness? For while we lived
and committed iniquity, we con-
sidered not what we should have
to suffer after death.
57 Then he answered and said, This
is the [5]condition of the battle,
which man that is born upon the
58 earth shall fight; that, if he be
overcome, he shall suffer as thou
hast said: but if he get the victory,
he shall receive the thing that I
59 say. For this is the way whereof
Moses spake unto the people while
he lived, saying, [6]Choose thee life,
60 that thou mayest live. Neverthe-
less they believed not him, nor
yet the prophets after him, no,
nor me which have spoken unto
61 them; so that there shall not be
such heaviness in their destruc-
tion, as there shall be joy over
them that are persuaded to salva-
tion.
62 I answered then and said, I
know, Lord, that the Most High
is now called merciful, in that he
hath mercy upon them which are
63 not yet come into the world; and
compassionate, in that he hath
compassion upon those that turn
64 to his law; and longsuffering, for
that he long suffereth those that
65 have sinned, as his creatures; and
bountiful, for that he is ready to
66 give rather than to exact; and of
great mercy, for that he multi-
plieth more and more mercies to
them that are present, and that
are past, and also to them which
67 are to come; (for if he multiplied
not *his mercies*, the world would
not continue with them that dwell
68 therein;) and one that forgiveth,
for if he did not forgive of his
goodness, that they which have
committed iniquities might be
eased of them, the ten thousandth
part of men would not remain
69 living; and a judge, *for* if he
did not pardon them that were
created by his word, and blot out
70 the multitude of [7]offences, there
would peradventure be very few
left in an innumerable multitude.

8 And he answered me, and said,
The Most High hath made this
world for many, but the world
2 to come for few. I will tell thee
now a similitude, Esdras; As when
thou askest the earth, it shall say
unto thee, that it giveth very much
mould whereof earthen vessels are
made, and little dust that gold
cometh of: even so is the course
3 of the present world. There be
many created, but few shall be
saved.
4 And I answered and said, Swallow
down understanding then, O my
soul, and let *my heart* devour wis-
5 dom. For thou [8]art come hither
without thy will, and departest
when thou wouldest not: for there
is given thee no longer space than
6 only to live a short time. O Lord,
that art over us, suffer thy servant,
that we may pray before thee, and
give us seed unto our heart, and

[1] That is, *Achan*. See Josh. vii. 1.
[2] So the Syriac and other versions. The Latin omits *in the days of Saul*.
[3] Omitted in the Latin.
[4] See ch. iii. 5.
[5] Or, *intent*
[6] Deut. xxx. 19.
[7] Lat. *contempts*.
[8] So the Syriac. The Latin is incorrect.

culture to our understanding, that
there may come fruit of it, whereby
every one shall live that is cor-
rupt, who beareth the [1] likeness of
7 a man. For thou art alone, and
we all one workmanship of thine
8 hands, like as thou hast said. For-
asmuch as thou quickenest the
body that is fashioned now in the
womb, and givest it members, thy
creature is preserved in fire and
water, and nine months doth thy
workmanship endure thy creature
9 which is created in her. But that
which keepeth and that which is
kept shall both be kept [2] by thy
keeping: and when the womb
giveth up again that which hath
10 grown in it, thou hast commanded
that out of the parts of the body,
that is to say, out of the breasts,
be given milk, which is the fruit
11 of the breasts, that the thing which
is fashioned may be nourished for
a time, and afterwards thou shalt
12 order it in thy mercy. Yea, thou
hast brought it up in thy righteous-
ness, and nurtured it in thy law,
and corrected it with thy judge-
13 ment. And thou shalt mortify it
as thy creature, and quicken it as
14 thy work. If therefore thou shalt
[3] lightly and suddenly destroy him
which with so great labour was
fashioned by thy commandment,
to what purpose was he made?
15 Now therefore I will speak; touch-
ing man in general, thou know-
est best; but touching thy people
will I speak, for whose sake I am
16 sorry; and for thine inheritance,
for whose cause I mourn; and
for Israel, for whom I am heavy;
and for the seed of Jacob, for
17 whose sake I am troubled; there-
fore will I begin to pray before
thee for myself and for them: for
I see the falls of us that dwell
18 in the land; but I have heard
the swiftness of the judgement
19 which is to come. Therefore
hear my voice, and understand my
saying, and I will speak before
thee.

The beginning of the words of
Esdras, before he was taken up.
And he said,

20 O Lord, thou that [4] abidest for
ever, whose eyes are exalted, and
whose chambers are in the air;
21 whose throne is inestimable; whose
glory may not be comprehended;
before whom the hosts of angels
22 stand with trembling, [5] at whose
bidding they are changed to wind
and fire; whose word is sure, and
sayings constant; whose ordinance
is strong, and commandment fear-
23 ful; whose look drieth up the
depths, and whose indignation mak-
eth the mountains to melt away,
and whose truth beareth witness:
24 hear, O Lord, the prayer of thy
servant, and give ear to the petition
25 of thy handywork; attend unto my
words, for so long as I live I will
speak, and so long as I have un-
26 derstanding I will answer. O look
not upon the sins of thy people;
but on them that have served thee
27 in truth. Regard not the doings
of them that deal wickedly, but of
them that have kept thy covenants
28 in affliction. Think not upon those
that have walked feignedly before
thee; but remember them which
have willingly known thy fear.
29 Let it not be thy will to destroy
them which have lived like cattle;
but look upon them that have
30 [6] clearly taught thy law. Take thou
no indignation at them which are
deemed worse than beasts; but love
them that have alway put their
31 trust in thy glory. For we and
our fathers have [7] passed our lives
in [8] ways that bring death: but
thou because of us sinners [9] art
32 called merciful. For if thou hast
a desire to have mercy upon us,
then shalt thou be called merciful,
to us, namely, that have no works
33 of righteousness. For the just,
which have many *good* works laid
up with thee, shall for their own
34 deeds receive reward. For what
is man, that thou shouldest take
displeasure at him? or what is
a corruptible race, that thou
shouldest be so bitter toward it?
35 For in truth there is no man
among them that be born, but he
hath dealt wickedly; and among
them [10] that have lived there is
none which hath not done amiss.
36 For in this, O Lord, thy righteous-
ness and thy goodness shall be de-
clared, if thou be merciful unto
them which have no store of good
works.

37 Then answered he me, and said,
Some things hast thou spoken a-
right, and according unto thy words
38 so shall it come to pass. For in-
deed I will not think on the fashion-
ing of them which have sinned, or
their death, their judgement, or
39 their destruction: but I will rejoice
over the framing of the righteous,
their pilgrimage also, and the sal-
vation, and the reward, that they
40 shall have. Like therefore as I
41 have spoken, so shall it be. For
as the husbandman soweth much
seed upon the ground, and planteth
many trees, and yet not all that
is sown shall [11] come up in due
season, neither shall all that is
planted take root: even so they
that are sown in the world shall
not all be saved.

42 I answered then and said, If I
have found favour, let me speak
43 before thee. Forasmuch as the
husbandman's seed, if it come not
up, seeing that it hath not received
thy rain in due season, or if it be
corrupted through too much rain,
44 [12] so perisheth; likewise man, which
is formed with thy hands, and is
called thine own image, because he is
made like *unto thee*, for whose sake

[1] So the Syriac. The Latin has *place*.

[2] So the Syriac. The Latin is imperfect.

[3] So the Syriac. The Latin is incorrect.

[4] Or, *inhabitest eternity*

[5] According to the chief Oriental versions. The Latin has, even they *whose service taketh the form of wind fire*.

thou hast formed all things, even
him hast thou made like unto the
45 husbandman's seed. Be not wroth
with us, but spare thy people, and
have mercy upon thine inheritance;
for thou hast mercy upon thine own
creation.
46 Then answered he me, and said,
Things present are for them that
now be, and things to come for
47 such as shall be hereafter. For
thou comest far short that thou
shouldest be able to love my crea-
ture more than I. But thou hast
brought thyself full nigh unto the
unrighteous. *Let this* never *be.*
48 Yet in this shalt thou be admirable
49 before the Most High; in that thou
hast humbled thyself, as it becom-
eth thee, and hast not judged thy-
self *worthy to be* among the right-
eous, so as to be much glorified.
50 For many grievous miseries shall
befall them that in the last times
dwell in the world, because they
51 have walked in great pride. But
understand thou for thyself, and of
such as be like thee seek out the
52 glory. For unto you is paradise
opened, the tree of life is planted,
the time to come is prepared, plen-
teousness is made ready, a city is
builded, and rest is [1] allowed, good-
53 ness is perfected, wisdom being
perfect aforehand. The root *of evil*
is sealed up from you, weakness is
done away from you, and [2] [death]
54 is hidden; hell and corruption are
fled into forgetfulness: sorrows are
passed away, and in the end is
shewed the treasure of immortality.
55 Therefore ask thou no more ques-
tions concerning the multitude of
56 them that perish. For when they
had received liberty, they despised
the Most High, thought scorn of
his law, and forsook his ways.
57 Moreover they have trodden down
58 his righteous, and said in their
heart, that there is no God; yea,
and that knowing they must die.
59 For as the things aforesaid shall
receive you, so thirst and pain
which are prepared *shall receive*
them: for the Most High willed
not that men should come to
60 nought: but they which be created
have themselves defiled the name
of him that made them, and were
unthankful unto him which pre-
61 pared life for them. And therefore
62 is my judgement now at hand, which
I have not shewed unto all men,
but unto thee, and a few like thee.
63 Then answered I and said, Be-
hold, O Lord, now hast thou shewed
me the multitude of the wonders,
which thou wilt do in the last
times: but at what time, thou hast
not shewed me.

9 And he answered me, and said,
Measure thou diligently within thy-
self: and when thou seest that a
certain part of the signs are past,
which have been told thee before-
2 hand, then shalt thou understand,
that it is the very time, wherein
the Most High will visit the world
3 which was made by him. And
when there shall be seen in the
world earthquakes, disquietude of
peoples, devices of nations, waver-
ing of leaders, disquietude of
4 princes, then shalt thou under-
stand, that the Most High spake
of these things from the days that
were aforetime from the beginning.
5 For like as of all that is made in
the world, the beginning [3] is evi-
6 dent, and the end manifest; so also
are the times of the Most High:
the beginnings are manifest in won-
ders and mighty works, and the
7 end in effects and signs. And every
one that shall be saved, and shall
be able to escape by his works,
or by faith, whereby he hath be-
8 lieved, shall be preserved from the
said perils, and shall see my salva-
tion in my land, and within my
borders, which I have sanctified
9 for me from the beginning. Then
shall they be amazed, which now
have abused my ways: and they
that have cast them away despite-
10 fully shall dwell in torments. For
as many as in their life have re-
ceived benefits, and yet have not
11 known me; and as many as have
scorned my law, while they had yet
liberty, and, when as yet place of
repentance was open unto them,
understood not, but despised [4] *it*;
12 the same must know [4] *it* after death
13 by torment. And therefore be thou
no longer curious how the ungodly
shall be punished; but inquire how
the righteous shall be saved, [5] they
whose the world *is*, and for whom
the world *was created.*
14 And I answered and said, I have
15 said before, and now do speak, and
will speak it also hereafter, that
there be more of them which perish,
than of them which shall be saved:
16 like as a wave is greater than a drop.
17 And he answered me, saying, Like
as the field is, so is also the seed;
and as the flowers be, such are the
colours also; and such as the work
is, such also is the [6] judgement
thereon; and as is the husbandman,
so is his threshing-floor also. For
there was a time in the world,
18 even then when I was preparing
for them that now live, before the
world was made for them to dwell
in; and then no man spake against
19 me, for [7] there was not any: but
now they which are created in this
world that is prepared, both [7] with
a table that faileth not, and a law
which is unsearchable, are corrupted
20 in their manners. So I considered
my world, and, lo, it was destroyed,
and my earth, and, lo, it was in peril,
because of the devices that were
21 come into it. And I saw, and spared
them, but not greatly, and saved
me a grape out of a cluster, and
22 a plant out of [8] a great forest. Let
the multitude perish then, which

[1] The Syriac has retained.

[2] After the chief Oriental versions.

[3] So the Syriac. The Latin is corrupt.

[4] Or, me

[5] So the Syriac and other versions. The Latin has *and whose ... created, and when.*

[6] So the Æthiopic and Arabic. The Latin has *creation.*

[7] So the Syriac.

[8] So the Syriac and other versions. The Latin has *great tribes.*

was born in vain; and let my grape
be saved, and my plant; for with
great labour have I made them
23 perfect. Nevertheless if thou wilt
cease yet seven days more, (how-
beit thou shalt not fast in them,
24 but shalt go into a field of flow-
ers, where no house is builded,
and eat only of the flowers of
the field; and thou shalt taste
no flesh, and shalt drink no wine,
25 but *shalt eat* flowers only;) and
pray unto the Most High contin-
ually, then will I come and talk with
thee.
26 So I went my way, like as he
commanded me, into the field
which is called [1]Ardat; and there
I sat among the flowers, and did
eat of the herbs of the field, and
the meat of the same satisfied me.
27 And it came to pass after seven
days that I lay upon the grass, and
my heart was vexed again, like as
28 before: and my mouth was opened,
and I began to speak before the
29 Most High, and said, O Lord, thou
didst shew thyself among us, unto
our fathers in the wilderness, when
they went forth out of Egypt, and
when they came into the wilder-
ness, where no man treadeth and
30 that beareth no fruit; and thou
didst say, Hear me, thou Israel;
and mark my words, O seed of
31 Jacob. For, behold, I sow my law
in you, and it shall bring forth fruit
in you, and ye shall be glorified in
32 it for ever. But our fathers, which
received the law, kept it not, and
observed not the statutes: and the
fruit of the law did not perish,
neither could it, for it was thine;
33 yet they that received it perished,
because they kept not the thing
34 that was sown in them. And, lo,
it is a custom, that when the ground
hath received seed, or the sea a
ship, or any vessel meat or drink,
and when it cometh to pass that
35 that which is sown, or that which
is launched, or the things which
have been received, should come to
an end, these come to an end, but
the receptacles remain: yet with us
36 it hath not happened so. For we
that have received the law shall
perish by sin, and our heart also
37 which received it. Notwithstand-
ing the law perisheth not, but re-
maineth in its honour.
38 And when I spake these things in
my heart, I looked about me with
mine eyes, and upon the right side
I saw a woman, and, behold, she
mourned and wept with a loud
voice, and was much grieved in
mind, and her clothes were rent,
and she had ashes upon her head.
39 Then let I my thoughts go wherein
I was occupied, and turned me
40 unto her, and said unto her, Where-
fore weepest thou? and why art thou
grieved in thy mind?
41 And she said unto me, Let me
alone, my lord, that I may bewail
myself, and add unto my sorrow,
for I am sore vexed in my mind,
and brought very low.
42 And I said unto her, What aileth
43 thee? tell me. She said unto me,
I thy servant was barren, and had
no child, though I had a husband
44 thirty years. And every hour and
every day these thirty years did I
make my prayer to the Most High
45 day and night. And it came to pass
after thirty years that God heard
me thine handmaid, and looked
upon my low estate, and con-
sidered my trouble, and gave me a
son: and I rejoiced in him greatly,
I and my husband, and all my
[2]neighbours: and we gave great
46 honour unto the Mighty. And I
nourished him with great travail.
47 So when he grew up, and I came
to take him a wife, I made a feast
10 day. And it so came to pass, that
when my son was entered into his
wedding chamber, he fell down, and
2 died. Then we all overthrew the
lights, and all my [2]neighbours rose
up to comfort me: and I remained
quiet unto the second day at night.
3 And it came to pass, when they had
all left off to comfort me, to the
end I might be quiet, then rose I
up by night, and fled, and came
hither into this field, as thou seest.
4 And I do now purpose not to return
into the city, but here to stay, and
neither to eat nor drink, but con-
tinually to mourn and to fast until
I die.
5 Then left I the meditations where-
in I was, and answered her in anger,
6 and said, Thou foolish woman above
all other, seest thou not our mourn-
ing, and what hath happened unto
7 us? how that Sion the mother of
us all is full of sorrow, and much
8 humbled. [3]It is right now to
mourn very sore, seeing we all
mourn, and to be sorrowful, seeing
we are all in sorrow, but thou
9 sorrowest for one son. For ask the
earth, and she shall tell thee, that
it is she which ought to mourn
for so many that grow upon her.
10 For out of her all had their begin-
nings, and others shall come; and,
behold, they walk almost all into
destruction, and the multitude of
11 them is utterly rooted out. Who
then should make more mourning,
[4]she, that hath lost so great a mul-
titude, or thou, which art grieved
12 but for one? But if thou sayest
unto me, My lamentation is not
like the earth's, for I have lost
the fruit of my womb, which I
brought forth with pains, and bare
13 with sorrows: but *it is with* the
earth after the manner of the
earth: the multitude present in
14 it is gone, as it came: then say I
unto thee, Like as thou hast brought
forth with sorrow; even so the earth
also hath given her fruit, namely,
man, ever since the beginning unto
15 him that made her. Now therefore

1 The Syriac and Æthiopic have *Arphad*.

2 *Or*, neighbours

3 *Or*, Thou

4 *Or*, she

keep thy sorrow to thyself, and
bear with a good courage the
adversities which have befallen
16 thee. For if thou shalt acknow-
ledge the decree of God to be just,
thou shalt both receive thy son in
time, and shalt be praised among
17 women. Go thy way then into the
city to thine husband.
18 And she said unto me, That will
I not do: I will not go into the
city, but here will I die.
19 So I proceeded to speak further
20 unto her, and said, Do not so, but
suffer thyself to be prevailed on by
reason of the adversities of Sion;
and be comforted by reason of the
21 sorrow of Jerusalem. For thou
seest that our sanctuary is laid
waste, our altar broken down, our
22 temple destroyed; our psaltery is
brought low, our song is put to
silence, our rejoicing is at an end;
the light of our candlestick is put
out, the ark of our covenant is
spoiled, our holy things are defiled,
and the name that is called upon
us is profaned; our freemen are
despitefully treated, our priests are
burnt, our Levites are gone into
captivity, our virgins are defiled,
and our wives ravished; our right-
eous men carried away, our little
ones betrayed, our young men are
brought into bondage, and our
23 strong men are become weak; and,
what is more than all, the seal of
Sion—for she hath now lost the
seal of her honour, and is delivered
into the hands of them that hate
24 us. Thou therefore shake off thy
great heaviness, and put away from
thee the multitude of sorrows, that
the Mighty may be merciful unto
thee again, and the Most High may
give thee rest, even ease from thy
travails.
25 And it came to pass, while I was
talking with her, behold, her face
upon a sudden shined exceedingly,
and her countenance glistered like
lightning, so that I was sore afraid
[1] of her, and mused what this might
26 be; and, behold, suddenly she made
a great cry very fearful; so that the
27 earth shook at the noise. And I
looked, and, behold, the woman
appeared unto me no more, but
there was a city builded, and a
place shewed itself from large
foundations: then was I afraid,
and cried with a loud voice, and
28 said, Where is Uriel the angel, who
came unto me at the first? for he
hath caused me to fall into this
great trance, and mine end is turned
into corruption, and my prayer to
29 rebuke. And as I was speaking
these words, behold, the angel who
had come unto me at the first
came unto me, and he looked upon
30 me: and, lo, I lay as one that had
been dead, and mine understanding
was taken from me; and he took
me by the right hand, and com-
forted me, and set me upon my
31 feet, and said unto me, What aileth
thee? and why art thou so dis-
quieted? and why is thine under-
standing troubled, and the thoughts
32 of thine heart? And I said, Because
thou hast forsaken me: yet I did
according to thy words, and went
into the field, and, lo, I have seen,
and yet see, that which I am not
33 able to express. And he said unto
me, Stand up like a man, and I will
34 advise thee. Then said I, Speak
on, my Lord; only forsake me not,
lest I die frustrate of my hope.
35 For I have seen that I knew not,
36 and hear that I do not know. Or
is my sense deceived, or my soul
37 in a dream? Now therefore I be-
seech thee to shew thy servant
concerning this trance.
38 And he answered me, and said,
Hear me, and I shall inform thee,
and tell thee concerning the things
whereof thou art afraid: for the
Most High hath revealed many
39 secret things unto thee. He hath
seen that thy way is right: for
that thou sorrowest continually for
thy people, and makest great la-
40 mentation for Sion. This therefore
41 is the meaning of the vision. The
woman which appeared unto thee
a little while ago, whom thou
sawest mourning, and begannest to
42 comfort her: but now seest thou
the likeness of the woman no more,
but there appeared unto thee a city
43 in building: and whereas she told
thee of the death of her son, this is
44 the solution: This woman, whom
thou sawest, is [2] Sion, [2] whom thou
45 now seest as a city builded; and
whereas she said unto thee, that
she hath been thirty years barren,
it is, because there were three
[2] thousand years in the world where-
in there was no offering as yet
46 offered in her. And it came to pass
after three [2] thousand years that
Solomon builded the city, and
offered offerings: then it was that
47 the barren bare a son. And where-
as she told thee that she nourished
him with travail: that was the
48 dwelling in Jerusalem. And where-
as she said unto thee, My son
coming into his marriage chamber
died, and that misfortune befell
her: this was the destruction that
49 came to Jerusalem. And, behold,
thou sawest her likeness, how she
mourned for her son, and thou
begannest to comfort her for what
hath befallen her; [3] these were the
50 things to be opened unto thee. For
now the Most High, seeing that
thou art grieved unfeignedly, and
sufferest from thy whole heart for
her, hath shewed thee the bright-
ness of her glory, and the comeli-
51 ness of her beauty: and therefore I
bade thee remain in the field where
52 no house was builded: for I knew
that the Most High would shew this
53 unto thee. Therefore I commanded
thee to come into the field, where no

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[2] So the Syriac and other versions. The Latin is incorrect.

[3] Omitted in the Oriental versions.

foundation of any building was.
54 For in the place wherein the city of
the Most High was to be shewed,
the work of no man's building could
55 stand. Therefore fear thou not,
nor let thine heart be affrighted,
but go thy way in, and see the
beauty and greatness of the build-
ing, as much as thine eyes be able
56 to see: and then shalt thou hear as
much as thine ears may comprehend.
57 For thou art blessed above many,
and with the Most High art called by
58 name, like as but few. But to-mor-
row at night thou shalt remain here;
59 and so shall the Most High shew thee
those visions in dreams, of what the
Most High will do unto them that
dwell upon earth in the last days.
So I slept that night and another,
like as he commanded me.

60

11 And it came to pass the second
night that I saw a dream, and,
behold, there came up from the sea
an eagle, which had twelve feathered
2 wings, and three heads. And I
saw, and, behold, she spread her
wings over all the earth, and all
the winds of heaven blew on her,
[1] and the clouds were gathered to-
3 gether against her. And I beheld,
and out of her wings there grew
other wings over against them; and
they became little wings and small.
4 But her heads were at rest: the
head in the midst was greater than
the other heads, yet rested it with
5 them. Moreover I beheld, and, lo,
the eagle flew with her wings, to
reign over the earth, and over them
6 that dwell therein. And I beheld
how that all things under heaven
were subject unto her, and no man
spake against her, no, not one crea-
7 ture upon earth. And I beheld,
and, lo, the eagle rose upon her
talons, and uttered her voice to her
8 wings, saying, Watch not all at
once: sleep every one in his own
9 place, and watch by course: but let
the heads be preserved for the last.
10 And I beheld, and, lo, the voice
went not out of her heads, but
11 from the midst of her body. And I
numbered [2] her wings that were
over against the other, and, behold,
12 there were eight of them. And I
beheld, and, lo, on the right side
there arose one wing, and reigned
13 over all the earth; and so it was,
that when it reigned, the end of it
came, and it appeared not, so that
the place thereof appeared no more:
and the next following rose up, and
reigned, and it bare rule a great
14 time; and it happened, that when
it reigned, the end of it came also,
so that it appeared no more, like as
15 the first. And, lo, there came a
16 voice unto it, and said, Hear thou
that hast borne rule over the earth
all this time: this I proclaim unto
thee, before thou shalt appear no
17 more, There shall none after thee
attain unto thy time, neither unto
18 the half thereof. Then arose the
third, and had the rule as the others
before, and it also appeared no
19 more. So went it with all the
wings one after another, as that
every one bare rule, and then ap-
20 peared no more. And I beheld,
and, lo, in process of time the
[3] wings that followed were set up
upon the [4] right side, that they
might rule also; and some of them
ruled, but within a while they
21 appeared no more: some also of
them were set up, but ruled not.
22 After this I beheld, and, lo, the
twelve wings appeared no more,
23 nor two of the little wings: and
there was no more left upon the
eagle's body, but the three heads
that rested, and six little wings.
24 And I beheld, and, lo, two little
wings divided themselves from the
six, and remained under the head
that was upon the right side: but
25 four remained in their place. And
I beheld, and, lo, these [2] under
wings thought to set up themselves,
26 and to have the rule. And I be-
held, and, lo, there was one set up,
but within a while it appeared no
27 more. A second also, and it was
28 sooner away than the first. And I
beheld, and, lo, the two that re-
mained thought also in themselves
29 to reign: and while they so thought,
behold, there awaked one of the
heads that were at rest, *namely, it*
that was in the midst; for that
was greater than the two *other*
30 heads. And I beheld how that it
joined the two *other* heads with it.
31 And, behold, the head was turned
with them that were with it, and
did eat up the two [3] under wings
32 that thought to have reigned. But
this head held the whole earth in
possession, and bare rule over those
that dwell therein with much op-
pression; and it had the governance
of the world more than all the
33 wings that had been. And after
this I beheld, and, lo, the head
also that was in the midst suddenly
appeared no more, like as the wings.
34 But there remained the two heads,
which also in like sort reigned over
the earth, and over those that dwell
35 therein. And I beheld, and, lo, the
head upon the right side devoured
it that was upon the left side.
36 Then I heard a voice, which said
unto me, Look before thee, and
consider the thing that thou seest.
37 And I beheld, and, lo, as it were
a lion roused out of the wood roar-
ing: and I heard how that he
sent out a man's voice unto the
38 eagle, and spake, saying, Hear thou,
I will talk with thee, and the Most
39 High shall say unto thee, Art not
thou it that remainest of the four
beasts, whom I made to reign in
my world, that the end of my times
40 might come through them? And the
fourth came, and overcame all the
beasts that were past, and held the
world in governance with great trem-

1 So the chief Oriental versions. The Latin has only *and were gathered together.*

2 The Syriac has *her little wings, and, &c.*

3 The Syriac has *little wings.*

4 The Æthiopic has *left.*

bling, and the whole compass of
the earth with grievous oppression;
and so long time dwelt he upon
41 the earth with deceit. And thou
hast judged the earth, but not with
42 truth. For thou hast afflicted the
meek, thou hast hurt the peace-
able, thou hast hated them that
speak truth, thou hast loved liars,
and destroyed the dwellings of them
that brought forth fruit, and hast
cast down the walls of such as did
43 thee no harm. Therefore is thy
insolent dealing come up unto the
Most High, and thy pride unto
44 the Mighty. The Most High also
hath looked upon his times, and,
behold, they are ended, and his
45 ages are fulfilled. And therefore
appear no more, thou eagle, nor
thy horrible wings, nor thy evil
little wings, nor thy cruel heads,
nor thy hurtful talons, nor all thy
46 vain body: that all the earth may
be refreshed, and be eased, being
delivered from thy violence, and
that she may hope for the judge-
ment and mercy of him that made
her.

12 And it came to pass, whiles the
lion spake these words unto the
2 eagle, I beheld, and, lo, the head
that remained appeared no more,
and [1] the two wings which went
over unto it arose and set themselves
up to reign, and their kingdom was
3 small, and full of uproar. And I
beheld, and, lo, they appeared no
more, and the whole body of the
eagle was burnt, so that the earth
was in great fear: then awaked I
by reason of great ecstasy of mind,
and from great fear, and said unto
4 my spirit, Lo, this hast thou done
unto me, in that thou searchest out
5 the ways of the Most High. Lo, I
am yet weary in my mind, and very
weak in my spirit; nor is there the
least strength in me, for the great
fear wherewith I was affrighted
6 this night. Therefore will I now
beseech the Most High, that he
will strengthen me unto the end.
7 And I said, O Lord that bearest
rule, if I have found favour in thy
sight, and if I am justified with
thee above many others, and if my
prayer indeed be come up before
8 thy face; strengthen me then, and
shew me thy servant the inter-
pretation and plain meaning of
this fearful vision, that thou may-
9 est perfectly comfort my soul. For
thou hast judged me worthy to
shew me the end of time and the
last times.
10 And he said unto me, This is the
interpretation of this vision which
11 thou sawest: The eagle, whom thou
sawest come up from the sea, is the
fourth kingdom which appeared in
12 vision to thy brother Daniel. But
it was not expounded unto him, as
I now expound it unto thee or have
13 expounded it. Behold, the days
come, that there shall rise up a
kingdom upon earth, and it shall be
feared above all the kingdoms that
14 were before it. In the same shall
twelve kings reign, one after an-
15 other: whereof the second shall
begin to reign, and shall have a
longer time than *any of* the twelve.
16 This is the interpretation of the
twelve wings, which thou sawest.
17 And whereas thou heardest a voice
which spake, not going out from
the heads, but from the midst of
the body thereof, this is the inter-
18 pretation: That [2] after the time of
that kingdom there shall arise no
small contentions, and it shall stand
in peril of falling: nevertheless it
shall not then fall, but shall be
restored again to its first estate.
19 And whereas thou sawest the eight
under wings sticking to her wings,
20 this is the interpretation: That in
it there shall arise eight kings,
whose times shall be but small, and
21 their years swift. And two of them
shall perish, when the middle time
approacheth: four shall be kept
for a while until the time of the
ending thereof shall approach: but
two shall be kept unto the end.
22 And whereas thou sawest three
heads resting, this is the interpreta-
23 tion: In the last days thereof shall
the Most High raise up three
[3] kingdoms, and renew many things
therein, and they shall bear rule
24 over the earth, and over those that
dwell therein, with much oppres-
sion, above all those that were
before them: therefore are they
25 called the heads of the eagle. For
these are they that shall accomplish
her wickedness, and that shall finish
26 her last end. And whereas thou
sawest that the great head appeared
no more, *it signifieth* that one of
them shall die upon his bed, and yet
27 with pain. But for the two that
remained, the sword shall devour
28 them. For the sword of the one
shall devour him that was with
him: but he also shall fall by the
29 sword in the last days. And where-
as thou sawest two under wings
passing [4] over unto the head that is
30 on the right side, this is the inter-
pretation: These are they, whom
the Most High hath kept unto his
end: this is the small kingdom and
full of trouble, as thou sawest.
31 And the lion, whom thou sawest
rising up out of the wood, and
roaring, and speaking to the eagle,
and rebuking her for her unright-
eousness, and all her words which
32 thou hast heard; this is the an-
ointed one, whom the Most High
hath kept unto the end [5] [of days,
who shall spring up out of the
seed of David, and he shall come
and speak] unto them and reprove
them for their wickedness and
their unrighteousness, and shall
[6] heap up before them their con-
33 temptuous dealings. For at the
first he shall set them alive in his

1 So the chief Oriental versions.

2 The Oriental versions have *in the midst of.*

3 The Oriental versions have *kings.*

4 So the Syriac. The Latin has *over the head.*

5 The words in brackets are added from the Syriac.

6 The Syriac has *set in order.* See Ps. l. 21.

judgement, and when he hath re-
proved them, he shall destroy them.
34 For the rest of my people shall he
deliver with mercy, those that have
been preserved throughout my bor-
ders, and he shall make them joy-
ful until the coming of the end,
even the day of judgement, whereof
I have spoken unto thee from the
35 beginning. This is the dream that
thou sawest, and this is the inter-
36 pretation thereof: and thou only
hast been meet to know this secret
37 of the Most High. Therefore write
all these things that thou hast seen
in a book, and put them in a secret
38 place: and thou shalt teach them
to the wise of thy people, whose
hearts thou knowest are able to
comprehend and keep these secrets.
39 But wait thou here thyself yet
seven days more, that there may
be shewed unto thee whatsoever
it pleaseth the Most High to shew
thee. And he departed from me.
40 And it came to pass, when all the
people [1]saw that the seven days
were past, and I not come again
into the city, they gathered them
all together, from the least unto the
greatest, and came unto me, and
41 spake to me, saying, What have
we offended thee? and what evil
have we done against thee, that
thou hast utterly forsaken us, and
42 sittest in this place? For of all the
prophets thou only art left us, as a
cluster of the vintage, and as a
lamp in a dark place, and as a
haven for a ship saved from the
43 tempest. Are not the evils which
44 are come to us sufficient? If thou
shalt forsake us, how much better
had it been for us, if we also had
been consumed in the burning of
45 Sion! For we are not better than
they that died there. And they
wept with a loud voice. And I
46 answered them, and said, Be of
good comfort, O Israel; and be not
sorrowful, thou house of Jacob:
47 for the Most High hath you in
remembrance, and the Mighty hath
48 not forgotten you [2]for ever. As
for me, I have not forsaken you,
neither am I departed from you:
but am come into this place, to
pray for the desolation of Sion, and
that I might seek mercy for the
49 low estate of your sanctuary. And
now go your way every man to his
own house, and after these days will
50 I come unto you. So the people
went their way into the city, like
51 as I said unto them: but I sat in
the field seven days, as *the angel*
commanded me; and in those days
I did eat only of the flowers of
the field, and had my meat of the
herbs.

13 And it came to pass after seven
days, I dreamed a dream by night:
2 and, lo, there arose a wind from the
sea, that it moved all the waves
3 thereof. And I beheld, and, lo,
[3][this wind caused to come up from
the midst of the sea as it were the
likeness of a man, and I beheld,
and, lo,] that man [4]flew with the
clouds of heaven: and when he
turned his countenance to look, all
things trembled that were seen
4 under him. And whensoever the
voice went out of his mouth, all
they burned that heard his voice,
like as the [5]wax melteth when it
5 feeleth the fire. And after this I
beheld, and, lo, there was gathered
together a multitude of men, out of
number, from the four winds of
heaven, to make war against the
6 man that came out of the sea. And
I beheld, and, lo, he graved himself
a great mountain, and flew up upon
7 it. But I sought to see the region
or place whereout the mountain
8 was graven, and I could not. And
after this I beheld, and, lo, all they
which were gathered together to
fight against him were sore afraid,
9 and yet durst fight. And, lo, as he
saw the assault of the multitude
that came, he neither lifted up his
hand, nor held spear, nor any
10 instrument of war: but only I saw
how that he sent out of his mouth
as it had been a flood of fire, and
out of his lips a flaming breath, and
out of his tongue he cast forth
11 sparks [6]of the storm. And these
were all mingled together; the
flood of fire, the flaming breath, and
the great storm; and fell upon the
assault of the multitude which was
prepared to fight, and burned them
up every one, so that upon a sudden
of an innumerable multitude no-
thing was to be perceived, but only
dust of ashes and smell of smoke:
when I saw this I was amazed.
12 Afterward I beheld the same man
come down from the mountain, and
call unto him another multitude
13 which was peaceable. And there
came [7]much people unto him,
whereof some were glad, some were
sorry, some of them were bound,
and other some brought of them
that were offered: then through
great fear I awaked, and prayed unto
14 the Most High, and said, Thou hast
shewed thy servant these wonders
from the beginning, and hast count-
ed me worthy that thou shouldest
15 receive my prayer: and now shew
me moreover the interpretation of
16 this dream. For as I conceive in
mine understanding, woe unto them
that shall be left in those days!
and much more woe unto them
17 that are not left! for they that
were not left shall be in heaviness,
18 understanding the things that are
laid up in the latter days, but not
19 attaining unto them. But woe un-
to them also that are left, for this
cause; for they shall see great perils
and many necessities, like as these
20 dreams declare. Yet is it [8]better for
one to be in peril and to come into
[2]these things, than to pass away
as a cloud out of the world, and

1 So the Syriac. The Latin has heard.

2 So the Syriac.

3 The words in brackets are added from the Syriac.

4 So Syri The tin gret stro

5 So Syri and Orie vera

6 So Syri and Ara

7 La face mar peo

8 La easi

not to see the things that [1]shall
happen in the last days.
And he answered unto me, and
21 said, The interpretation of the vi-
sion shall I tell thee, and I will also
open unto thee the things whereof
22 thou hast made mention. Whereas
thou hast spoken of them that are
left behind, this is the interpreta-
23 tion: He that shall [1]endure the peril
in that time shall keep them that
be fallen into danger, even such as
have works, and faith toward the
24 Almighty. Know therefore, that
they which be left behind are more
blessed than they that be dead.
25 These are the interpretations of the
vision: Whereas thou sawest a man
coming up from the midst of the
26 sea, the same is he whom the Most
High hath kept a great season,
which by his own self shall deliver
his creature: and he shall order
27 them that are left behind. And
whereas thou sawest, that out of
his mouth there came wind, and
28 fire, and storm; and whereas he
held neither spear, nor any instru-
ment of war, but destroyed the
assault of that multitude which
came to fight against him; this is
29 the interpretation: Behold, the
days come, when the Most High
will begin to deliver them that are
30 upon the earth. And there shall
come astonishment of mind upon
31 them that dwell on the earth. And
one shall think to war against an-
other, city against city, place a-
gainst place, people against people,
32 and kingdom against kingdom. And
it shall be, when these things shall
come to pass, and the signs shall
happen which I shewed thee be-
fore, then shall my Son be revealed,
whom thou sawest *as* a man as-
33 cending. And it shall be, when all
the nations hear his voice, every
man shall leave his own land and
the battle they have one against
34 another. And an innumerable mul-
titude shall be gathered together,
as thou sawest, desiring to come,
35 and to fight against him. But he
shall stand upon the top of the
36 mount Sion. And Sion shall come,
and shall be shewed to all men,
being prepared and builded, like as
thou sawest the mountain graven
37 without hands. And this my Son
shall rebuke the nations which are
come for their wickedness, *with*
plagues that are like unto a tem-
38 pest; and shall taunt them to their
face with their evil thoughts, and
the torments wherewith they shall
be tormented, which are likened
unto a flame: and he shall destroy
them without labour by the law,
39 which is likened unto fire. And
whereas thou sawest that he ga-
thered unto him another multitude
40 that was peaceable; these are the
ten tribes, which were led away
out of their own land in the time
of Osea the king, whom Salmanasar
the king of the Assyrians led away
captive, and he carried them be-
yond the River, and they were car-
41 ried into another land. But they
took this counsel among themselves,
that they would leave the multi-
tude of the heathen, and go forth
into a further country, where never
42 mankind dwelt, that they might
there keep their statutes, which
they had not kept in their own
43 land. And they entered by the
narrow passages of the river Eu-
44 phrates. For the Most High then
wrought signs for them, and stayed
the springs of the River, till they
45 were passed over. For through that
country there was a great way to
go, namely, of a year and a half:
and the same region is called [2]Ar-
46 zareth. Then dwelt they there un-
til the latter time; and now when
47 they begin to come again, the Most
High stayeth the springs of the River
again, that they may go through:
therefore sawest thou the multi-
tude gathered together with peace.
48 But those that be left behind of
thy people are they that are found
49 within my holy border. It shall be
therefore when he shall destroy the
multitude of the nations that are
gathered together, he shall defend
50 the people that remain. And then
shall he shew them very many won-
ders.
51 Then said I, O Lord that bearest
rule, shew me this: wherefore I
have seen the man coming up from
52 the midst of the sea. And he said
unto me, Like as one can neither
seek out nor know what is in the
deep of the sea, even so can no man
upon earth see my Son, or those
that be with him, but in the time
53 of [3]his day. This is the interpre-
tation of the dream which thou
sawest, and for this thou only art
54 enlightened herein. For thou hast
forsaken thine own *ways*, and ap-
plied thy diligence unto mine, and
55 hast sought out my law. Thy life
hast thou ordered in wisdom, and
hast called understanding thy mo-
56 ther. And therefore have I shewed
thee this; for there is a reward laid
up with the Most High: and it
shall be, after other three days I
will speak other things unto thee,
and declare unto thee mighty and
57 wondrous things. Then went I
forth and passed into the field,
giving praise and thanks greatly
unto the Most High because of his
wonders, which he did from time
58 to time; and because he governeth
the time, and such things as fall
in their seasons. And there I sat
three days.

14 And it came to pass upon the
third day, I sat under an oak,
and, behold, there came a voice
out of a bush over against me, and
2 said, Esdras, Esdras. And I said,
Here am I, Lord. And I stood
3 up upon my feet. Then said he

[1] So the Syriac.

[2] That is, *another land*. See Deut. xxix. 28.

[3] So the Oriental versions. The Latin omits *his*.

unto me, In the bush I did manifestly reveal myself, and talked with
Moses, when my people were in
4 bondage in Egypt: and I sent him,
and [1] he led my people out of Egypt; and I brought him up to
the mount of Sinai, where I held
5 him by me for many days; and
told him many wondrous things,
and shewed him the secrets of the
times, and the end of the seasons;
6 and commanded him, saying, These
words shalt thou publish openly,
7 and these shalt thou hide. And
8 now I say unto thee, Lay up in
thy heart the signs that I have
shewed, and the dreams that thou
hast seen, and the interpretations
9 which thou hast heard: for thou
shalt be taken away from men, and
from henceforth thou shalt remain
with my Son, and with such as be
like thee, until the times be ended.
10 For the world hath lost its youth,
and the times begin to wax old.
11 [2] For the world is divided into
twelve parts, and ten parts of it
are gone already, [3] even the half
12 of the tenth part: and there remain of it two parts after the mid-
13 dle of the tenth part. Now therefore set thine house in order, and
reprove thy people, comfort the
lowly among them, [4] and instruct
such of them as be wise, and now
renounce the life that is corrupt-
14 ible, and let go from thee mortal
thoughts, cast away from thee the
burdens of man, put off now thy
15 weak nature, and lay aside the
thoughts that are most grievous
unto thee, and haste thee to re-
16 move from these times. For yet
worse evils than those which thou
hast seen happen shall be done
17 hereafter. For look, how much the
world shall be weaker through age,
so much the more shall evils increase upon them that dwell there-
18 in. For the truth shall withdraw
itself further off, and leasing be
hard at hand: for now hasteth [5] the
eagle to come, which thou sawest
in vision.
19 Then answered I and said, [6] I will
20 speak before thee, O Lord. Behold, I will go, as thou hast commanded me, and reprove the people
that now be: but they that shall
be born afterward, who shall admonish them? for the world is set
in darkness, and they that dwell
21 therein are without light. For thy
law is burnt, therefore no man
knoweth the things that are done
of thee, or the works that shall be
22 done. But if I have found favour
before thee, send the Holy Spirit
into me, and I shall write all that
hath been done in the world since
the beginning, even the things that
were written in thy law, that men
may be able to find the path, and
that they which would live in the
23 latter days may live. And he answered me and said, Go thy way,

1 Another reading is, *I.*

2 Verses 11, 12 are omitted in the Syriac. The Æthiopic has *For the world is divided into ten parts, and is come unto the tenth: and half of the tenth remaineth. Now &c.*

3 Lat. *and.*

4 The Latin alone omits *and . . . wise.*

5 So the Oriental versions.

6 The Latin omits *I will speak.*

gather the people together, and say
unto them, that they seek thee not
24 for forty days. But look thou prepare thee many tablets, and take
with thee Sarea, Dabria, Selemia,
Ethanus, and Asiel, these five, which
25 are ready to write swiftly; and come
hither, and I shall light a lamp of
understanding in thine heart, which
shall not be put out, till the things
be ended which thou shalt write.
26 And when thou hast done, some
things shalt thou publish openly,
and some things shalt thou deliver
in secret to the wise: to-morrow
this hour shalt thou begin to write.
27 Then went I forth, as he commanded me, and gathered all the
28 people together, and said, Hear
29 these words, O Israel. Our fathers
at the beginning were strangers in
Egypt, and they were delivered
30 from thence, and received the law
of life, which they kept not, which
ye also have transgressed after them.
31 Then was [7] the land, even the land
of Sion, given you for a possession: but ye yourselves, and your
fathers, have done unrighteousness,
and have not kept the ways which
the Most High commanded you.
32 And forasmuch as he is a righteous
judge, he took from you for a while
the thing that he had given you.
33 And now ye are here, and your
34 brethren are among you. Therefore if so be that ye will rule over
your own understanding, and instruct your hearts, ye shall be kept
alive, and after death ye shall ob-
35 tain mercy. For after death shall
the judgement come, when we shall
live again: and then shall the names
of the righteous be manifest, and
the works of the ungodly shall be
36 declared. Let no man therefore
come unto me now, nor seek after
37 me these forty days. So I took the
five men, as he commanded me,
and we went forth into the field,
38 and remained there. And it came
to pass on the morrow that, lo, a
voice called me, saying, Esdras,
open thy mouth, and drink that
39 I give thee to drink. Then opened
I my mouth, and, behold, there was
reached unto me a full cup, which
was full as it were with water, but
40 the colour of it was like fire. And
I took it, and drank: and when I
had drunk of it, my heart uttered
understanding, and wisdom grew in
my breast, for my spirit retained
41 its memory: and my mouth was
42 opened, and shut no more. The
Most High gave understanding unto
the five men, and they wrote by
course the things that were told
them, in [5] characters which they
knew not, and they sat forty
days: now they wrote in the
day-time, and at night they ate
43 bread. As for me, I spake in the
day, and by night I held not my
44 tongue. So in forty days were
written [8] fourscore and fourteen

7 Another reading is, *a land in the land of Sion.*

8 So the Oriental versions. The copies of the Latin vary and are corrupt.

45 books. And it came to pass, when
the forty days were fulfilled, that
the Most High spake unto me, saying, The first that thou hast written
publish openly, and let the worthy
46 and unworthy read it: but keep
the seventy last, that thou mayest
deliver them to such as be wise
47 among thy people: for in them is
the spring of understanding, the
fountain of wisdom, and the stream
48 of knowledge. And I did so.

15 Behold, speak thou in the ears
of my people the words of prophecy, which I will put in thy
2 mouth, saith the Lord: and cause
thou them to be written in paper:
for they are faithful and true.
3 Fear not their imaginations against
thee, let not the unbelief of them
that speak against thee trouble thee.
4 For all the unbelievers shall die in
their unbelief.
5 Behold, saith the Lord, I bring
evils upon the whole earth; sword
and famine, and death and destruc-
6 tion. For wickedness hath prevailed over every land, and their
7 hurtful works are come to the full.
8 Therefore saith the Lord, I will
hold my peace no more as touching
their wickedness, which they profanely commit, neither will I suffer
them in these things, which they
wickedly practise: behold, the innocent and righteous blood crieth
unto me, and the souls of the right-
9 eous cry out continually. I will
surely avenge them, saith the Lord,
and will receive unto me all the
innocent blood from among them.
10 Behold, my people is led as a flock
to the slaughter: I will not suffer
them now to dwell in the land of
11 Egypt: but I will bring them out
with a mighty hand and with a
high arm, and will smite Egypt
with plagues, as aforetime, and will
12 destroy all the land thereof. Let
Egypt mourn, and the foundations
thereof, for the plague of the chastisement and the punishment that
13 God shall bring upon it. Let the
husbandmen that till the ground
mourn: for their seeds shall fail
and their trees shall be laid waste
through the blasting and hail, and
14 a terrible star. Woe to the world
15 and them that dwell therein! for
the sword and their destruction
draweth nigh, and nation shall rise
up against nation to battle with
16 weapons in their hands. For there
shall be sedition among men; and
waxing strong one against another,
they shall not regard their king nor
the chief of their great ones, in
17 their might. For a man shall desire to go into a city, and shall
18 not be able. For because of their
pride the cities shall be troubled,
the houses shall be destroyed, *and*
19 men shall be afraid. A man shall
have no pity upon his neighbour, but shall make an assault on
their houses with the sword, and
spoil their goods, because of the
lack of bread, and for great tribulation.
20 Behold, saith God, I call together
all the kings of the earth, to stir
up them that are from the rising
of the sun, from the south, from
the east, and Libanus; to turn
themselves one against another,
and repay the things that they have
21 done to them. Like as they do yet
this day unto my chosen, so will
I do also, and recompense in their
bosom. Thus saith the Lord God:
22 My right hand shall not spare the
sinners, and my sword shall not
cease over them that shed innocent
23 blood upon the earth. And a fire
is gone forth from his wrath, and
hath consumed the foundations of
the earth, and the sinners, like the
24 straw that is kindled. Woe to
them that sin, and keep not my
commandments! saith the Lord.
25 I will not spare them: go your
way, ye rebellious children, defile
26 not my sanctuary. For the Lord
knoweth all them that trespass
against him, therefore hath he delivered them unto death and de-
27 struction. For now are the evils
come upon the whole earth, and ye
shall remain in them: for God shall
not deliver you, because ye have
sinned against him.
28 Behold, a vision horrible, and the
appearance thereof from the east!
29 And the nations of the dragons of
Arabia shall come out with many
chariots, and from the day that
they set forth the hissing of them
is carried over the earth, so that
all they which shall hear them
30 may fear also and tremble. Also
the Carmonians raging in wrath
shall go forth as the wild boars
of the wood, and with great power
shall they come, and join battle
with them, and shall waste a portion of the land of the Assyrians
31 with their teeth. And then shall
the dragons have the upper hand,
remembering their [1]nature; and
if they shall turn themselves, conspiring together in great power to
32 persecute them, then these shall
be troubled, and keep silence
through their power, and shall
33 turn and flee. And from the land
of the Assyrians shall the lier in
wait beslege them, and consume
one of them, and upon their host
shall be fear and trembling, and
34 sedition against their kings. Behold, clouds from the east and
from the north unto the south,
and they are very horrible to look
upon, full of wrath and storm.
35 They shall dash one against another, and they shall pour out a
plentiful [2]storm upon the earth,
even their own star; and there
shall be blood from the sword un-
36 to the horse's belly, and to the
thigh of man, and to the camel's

[1] Or, birth

[2] Lat. star.

37 hough. And there shall be fear-
fulness and great trembling upon
earth: and they that see that wrath
shall be afraid, and trembling shall
38 take hold upon them. And after
this shall there be stirred up great
storms from the south, and from
the north, and another part from
39 the west. And strong winds shall
arise from the east, and shall shut
it up, even the cloud which he
raised in wrath; and the star that
was to cause destruction by the
east wind shall be violently driven
40 toward the south and west. And
great clouds and mighty and full
of wrath shall be lifted up, and
the star, that they may destroy all
the earth, and them that dwell
therein; and they shall pour out
over every high and eminent one
41 a terrible star, fire, and hail, and
flying swords, and many waters,
that all plains may be full, and
all rivers, with the abundance of
42 those waters. And they shall break
down the cities and walls, moun-
tains and hills, trees of the wood,
and grass of the meadows, and
43 their corn. And they shall go on
stedfastly unto Babylon, and de-
44 stroy her. They shall come unto
her, and compass her about; the
star and all wrath shall they pour
out upon her: then shall the dust
and smoke go up unto the heaven,
and all they that be about her shall
45 bewail her. And they that remain
shall do service unto them that have
put her in fear.
46 And thou, Asia, that art partaker
in the beauty of Babylon, and in
47 the glory of her person: woe unto
thee, thou wretch, because thou
hast made thyself like unto her;
thou hast decked thy daughters in
whoredom, that they might please
and glory in thy lovers, which have
alway desired thee to commit whore-
48 dom withal! Thou hast followed
her that is hateful in all her works
and inventions: therefore saith
49 God, I will send evils upon thee;
widowhood, poverty, famine, sword,
and pestilence, to waste thy houses
50 unto destruction and death. And
the glory of thy power shall be
dried up as a flower, when the heat
shall arise that is sent over thee.
51 Thou shalt be weakened as a poor
woman with stripes, and as one
chastised with wounds, so that thy
mighty ones and *thy* lovers thou
52 shalt not be able to receive. Would
I with jealousy have so proceeded
53 against thee, saith the Lord, if thou
hadst not always slain my chosen,
exalting the stroke of thine hands,
and saying over their [1] dead, when
54 thou wast drunken, Set forth the
55 beauty of thy countenance? The
reward of a harlot shall be in
thy bosom, therefore shalt thou
56 receive recompense. Like as thou
shalt do unto my chosen, saith the
Lord, even so shall God do unto
thee, and shall deliver thee into
57 mischief. And thy children shall
die of hunger, and thou shalt fall
by the sword: and thy cities shall
be broken down, and all thine shall
perish by the sword in the field.
58 And they that be in the mountains
shall die of hunger, and eat their
own flesh, and drink *their own*
blood, for very hunger of bread,
59 and thirst of water. Thou unhappy
above all shalt come and shalt again
60 receive evils. And in the passage
they shall rush on the [2] idle city, 2 Or, fi.
and shall destroy some portion of
thy land, and mar part of thy glory,
and shall return again to Babylon
61 that was destroyed. And thou shalt
be cast down by them as stubble,
and they shall be unto thee as fire;
62 and shall devour thee, and thy
cities, thy land, and thy moun-
tains; all thy woods and thy fruit-
ful trees shall they burn up with
63 fire. They shall carry thy children
away captive, and shall spoil thy
wealth, and mar the glory of thy
face.
16 Woe unto thee, Babylon, and
Asia! woe unto thee, Egypt, and
2 Syria! Gird up yourselves with
sackcloth and garments of hair,
and bewail your children, and la-
ment; for your destruction is at
3 hand. A sword is sent upon you,
and who is he that may turn it
4 back? A fire is sent upon you, and
who is he that may quench it?
5 Evils are sent upon you, and who
is he that may drive them away?
6 May one drive away a hungry lion
in the wood? or may one quench
the fire in stubble, when it hath
7 once begun to burn? May one turn
again the arrow that is shot of a
8 strong archer? The Lord God send-
eth the evils, and who shall drive
9 them away? A fire shall go forth
from his wrath, and who is he that
10 may quench it? He shall cast light-
ning, and who shall not fear? he
shall thunder, and who shall not
11 tremble? The Lord shall threaten,
and who shall not be utterly broken
12 in pieces at his presence? The earth
quaketh, and the foundations there-
of; the sea ariseth up with waves
from the deep, and the waves of it
shall be troubled, and the fishes
thereof also, at the presence of the
Lord, and before the glory of his
13 power: for strong is his right hand
that bendeth the bow, his arrows
that he shooteth are sharp, and
shall not miss, when they begin
to be shot into the ends of the
14 world. Behold, the evils are sent
forth, and shall not return a-
gain, until they come upon the
15 earth. The fire is kindled, and
shall not be put out, till it con-
sume the foundations of the
16 earth. Like as an arrow which is
shot of a mighty archer return-
eth not backward, even so the
evils that are sent forth upon earth

1 Lat. death.

17 shall not return again. Woe is me!
woe is me! who will deliver me in
those days?
18 The beginning of sorrows, and
there shall be great mournings; the
beginning of famine, and many
shall perish; the beginning of wars,
and the powers shall stand in fear;
the beginning of evils, and all shall
tremble! what shall they do in *all*
this when the evils shall come?
19 Behold, famine and plague, tribu-
lation and anguish! they are sent
20 as scourges for amendment. But
for all these things they shall not
turn them from their wickedness,
nor be alway mindful of the
21 scourges. Behold, victuals shall be
so good cheap upon earth, that
they shall think themselves to be
in good case, and even then shall
evils grow upon earth, sword, fa-
22 mine, and great confusion. For
many of them that dwell upon
earth shall perish of famine; and
the other, that escape the famine,
23 shall the sword destroy. And the
dead shall be cast out as dung,
and there shall be no man to com-
fort them: for the earth shall be
left desolate, and the cities thereof
24 shall be cast down. There shall
be no husbandman left to till the
25 earth, and to sow it. The trees
shall give fruit, and who shall ga-
26 ther them? The grapes shall ripen,
and who shall tread them? for in
all places there shall be a great
27 forsaking: for one man shall desire
to see another, or to hear his voice.
28 For of a city there shall be ten
left, and two of the field, which
have hidden themselves in the
thick groves, and in the clefts of
29 the rocks. As in an orchard of
olives upon every tree there be left
30 three or four olives, or as when a
vineyard is gathered there be some
clusters left by them that diligently
31 seek through the vineyard; even
so in those days there shall be three
or four left by them that search
32 their houses with the sword. And
the earth shall be left desolate,
and the fields thereof shall be for
See 1 vii. 23. [1] briers, and her ways and all her
paths shall bring forth thorns, be-
33 cause no sheep shall pass there-
through. The virgins shall mourn,
having no bridegrooms; the women
shall mourn, having no husbands;
their daughters shall mourn, having
34 no helpers. In the wars shall their
bridegrooms be destroyed, and their
husbands shall perish of famine.
35 Hear now these things, and un-
derstand them, ye servants of the
36 Lord. Behold, the word of the
Lord, receive it: disbelieve not the
things whereof the Lord speaketh.
37 Behold, the evils draw nigh, and
38 are not slack. Like as a woman
with child in the ninth month,
when the hour of her delivery
draweth near, within two or three
hours doleful pains compass her
womb, and when the child cometh
forth from the womb, there shall
39 be no tarrying for a moment: even
so shall not the evils be slack to
come upon the earth, and the
world shall groan, and sorrows
shall take hold of it on every side.
40 O my people, hear my word: make
you ready to the battle, and in
those evils be even as pilgrims upon
41 the earth. He that selleth, let him
be as he that fleeth away: and he
that buyeth, as one that will lose:
42 he that occupieth merchandise, as
he that hath no profit by it: and
he that buildeth, as he that shall
43 not dwell therein: he that soweth,
as if he should not reap: so also
he that pruneth *the vines*, as he
that shall not gather the grapes:
44 they that marry, as they that shall
get no children; and they that
45 marry not, as the widowed. Inas-
much as they that labour labour
46 in vain; for strangers shall reap
their fruits, and spoil their goods,
overthrow their houses, and take
their children captive, for in cap-
tivity and famine shall they beget
47 their children: and they that traffick
traffick to become a spoil: the more
they deck their cities, their houses,
their possessions, and their own per-
48 sons, the more will I hate them for
49 their sins, saith the Lord. Like as
a right honest and virtuous woman
50 hateth a harlot, so shall right-
eousness hate iniquity, when she
decketh herself, and shall accuse her
to her face, when he cometh that
shall defend him that diligently
searcheth out every sin upon earth.
51 Therefore be ye not like there-
unto, nor to the works thereof.
52 For yet a little while, and iniquity
shall be taken away out of the
earth, and righteousness shall reign
53 over us. Let not the sinner say
that he hath not sinned: for he
shall burn coals of fire upon his
head, which saith, I have not sin-
54 ned before God and his glory. Be-
hold, the Lord knoweth all the
works of men, their imaginations,
their thoughts, and their hearts.
55 Who said, Let the earth be made;
and it was made: Let the heaven
56 be made; and it was made. And
at his word were the stars esta-
blished, and he knoweth the num-
57 ber of the stars. Who searcheth
the deep, and the treasures there-
of; he hath measured the sea, and
58 what it containeth. Who hath shut
the sea in the midst of the waters,
and with his word hath he hanged
59 the earth upon the waters. Who
spreadeth out the heaven like a
vault; upon the waters hath he
60 founded it. Who hath made in the
desert springs of water, and pools
upon the tops of the mountains,
to send forth rivers from the height
61 to water the earth. Who framed man,
and put a heart in the midst of the
body, and gave him breath, life, and

62 understanding, yea, the spirit of
God Almighty. He who made all
things, and searcheth out hidden
63 things in hidden places, surely he
knoweth your imagination, and
what ye think in your hearts. Woe
to them that sin, and would fain
64 hide their sin! Forasmuch as the
Lord will exactly search out all
your works, and he will put you
65 all to shame. And when your sins
are brought forth before men, ye
shall be ashamed, and your own
iniquities shall stand as your ac-
66 cusers in that day. What will ye
do? or how will ye hide your sins
67 before God and his angels? Behold,
God is the judge, fear him: leave
off from your sins, and forget your
iniquities, to meddle no more with
them for ever: so shall God lead
you forth, and deliver you from all
tribulation.
68 For, behold, the burning wrath
of a great multitude is kindled over
you, and they shall take away cer-
tain of you, and feed you with that
69 which is slain unto idols. And
they that consent unto them shall
be had in derision and in reproach,
and be trodden under foot of them.
70 For there shall be [1] in divers places,
and in the next cities, a great in-
surrection upon those that fear
71 the Lord. They shall be like mad
men, sparing none, but spoiling and
destroying them that still fear the
72 Lord. For they shall waste and
take away their goods, and cast
73 them out of their houses. Then
shall be manifest the trial of mine
elect; even as the gold that is tried
74 in the fire. Hear, O ye mine elect,
saith the Lord: behold, the days
of tribulation are at hand, and I
75 will deliver you from them. Be
ye not afraid, neither doubt; for
76 God is your guide: and ye who
keep my commandments and pre-
cepts, saith the Lord God, let not
your sins weigh you down, and let
not your iniquities lift up them-
77 selves. Woe unto them that are
fast bound with their sins, and
covered with their iniquities, like
as a field is fast bound with bushes,
and the path thereof covered with
thorns, that no man may travel
78 through! [2] It is even shut off, and
given up to be consumed of fire.

[1] The tin is certai

[2] Or, They every shut c &c.

TOBIT.

1 THE book of the words of To-
bit, the son of Tobiel, the son
of Ananiel, the son of Aduel,
the son of Gabael, of the seed of
Asiel, of the tribe of Naphtali;
2 who in the days of [1] Enemessar
king of the Assyrians was car-
ried away captive out of Thisbe,
which is on the right hand of Ke-
desh Naphtali in Galilee above
Asher.
3 I Tobit walked in the ways of
truth and righteousness all the
days of my life, and I did many
almsdeeds to my brethren and my
nation, who went with me into
the land of the Assyrians, to Nine-
4 veh. And when I was in mine
own country, in the land of Israel,
while I was yet young, all the
tribe of Naphtali my father fell
away from the house of Jerusalem,
which was chosen out of all the
tribes of Israel, that all the tribes
should sacrifice *there*, and the tem-
ple of the habitation of the Most
High was hallowed and built *there-*
5 *in* for all ages. And all the tribes
which fell away together sacrificed
to the heifer Baal, and so did the
6 house of Naphtali my father. And
I alone went often to Jerusalem
at the feasts, as it hath been or-
dained unto all Israel by an ever-
lasting decree, having the firstfruits
and the tenths of mine increase,
and that which was first shorn;
and I gave them at the altar to
7 the priests the sons of Aaron. The
tenth part of all mine increase I
gave to the sons of Levi, who mi-
nistered at Jerusalem: and the se-
cond tenth part I sold away, and
went, and spent it each year at
8 Jerusalem: and the third I gave
unto them to whom it was meet,
as Deborah my father's mother had
commanded me, because I was left
9 an orphan by my father. And
when I became a man, I took to
wife Anna of the seed of our own
family, and of her I begat Tobias.
10 And when I was carried away cap-
tive to Nineveh, all my brethren
and those that were of my kin-
dred did eat of the bread of the
11 Gentiles: but I kept myself from
12 eating, because I remembered God
13 with all my soul. And the Most
High gave me grace and [2] favour
in the sight of Enemessar, and I
14 was his purveyor. And I went
into Media, and left in trust with
Gabael, the brother of Gabrias,

[1] That is *Shalmaneser*. Compare 2 Kings xvii. 3, 2

[2] Gr. *beau*

at Rages of Media, ten talents of silver.
15 And when Enemessar was dead, Sennacherib his son reigned in his stead; and [1] in his time the high-
16 ways were troubled, and I could no more go into Media. And in the days of Enemessar I did many alms-deeds to my brethren: I gave my
17 bread to the hungry, and my garments to the naked: and if I saw any of my race dead, and cast forth [2] on the wall of Nineveh, I buried
18 him. And if Sennacherib the king slew any, when he came fleeing from Judæa, I buried them privily; for in his wrath he slew many; and the bodies were sought for by the
19 king, and were not found. But one of the Ninevites went and shewed to the king concerning me, how that I buried them, and hid myself; and when I knew that I was sought for to be put to death, I withdrew my-
20 self for fear. And all my goods were forcibly taken away, and there was nothing left unto me, save my
21 wife Anna and my son Tobias. And there passed not five and fifty days, before two of his sons slew him, and they fled into the mountains of Ararat. And [3] Sarchedonus his son reigned in his stead; and he appointed over all the accounts of his kingdom, and over all his affairs, Achiacharus my brother Anael's
22 son. And Achiacharus made request for me, and I came to Nineveh. Now Achiacharus was cup-bearer, and keeper of the signet, and steward, and overseer of the accounts: and Sarchedonus appointed him next unto himself: but he was my brother's son.

2 Now when I was come home again, and my wife Anna was restored unto me, and my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared
2 me, and I sat down to eat. And I saw abundance of meat, and I said to my son, Go and bring what poor man soever thou shalt find of our brethren, who is mindful of the
3 Lord; and, lo, I tarry for thee. And he came, and said, Father, one of our race is strangled, and is cast
4 out in the marketplace. And before I had tasted aught, I sprang up, and took him up into a chamber until
5 the sun was set. And I returned, and washed myself, and ate my
6 bread in heaviness, and remembered the prophecy of Amos, as he said,

[4] Your feasts shall be turned into mourning,
And all your mirth into lamentation.

7 And I wept: and when the sun was set, I went and made a grave,
8 and buried him. And my neighbours mocked me, and said, He is no longer afraid to be put to death for this matter: and yet he fled away: and, lo, he buriethe the dead
9 again. And the same night I returned from burying him, and slept by the wall of my courtyard, being polluted; and my face was un-
10 covered: and I knew not that there were sparrows in the wall; and, mine eyes being open, the sparrows muted warm dung into mine eyes, and white films came in mine eyes; and I went to the physicians, and they helped me not: but Achiacharus did nourish me, [5] until I went into Elymais.
11 And my wife Anna did spin in the
12 women's chambers, and did send the work back to the owners. And they on their part paid her wages, and gave her also besides a kid.
13 But when it came to my house, it began to cry, and I said unto her, From whence is this kid? is it stolen? render it to the owners; for it is not lawful to eat anything that
14 is stolen. But she said, It hath been given me for a gift more than the wages. And I did not believe her, and I bade her render it to the owners; and I was abashed at her. But she answered and said unto me, Where are thine alms and thy righteous deeds? behold, [6] thou and all thy works are known.

3 And I was grieved and wept, and prayed in sorrow, saying,
2 O Lord, thou art righteous, and all thy works and all thy ways are mercy and truth, and thou judgest true and righteous judgement for
3 ever. Remember me, and look on me; take not vengeance on me for my sins and mine ignorances, and *the sins* of my fathers, which sinned
4 before thee: for they disobeyed thy commandments; and thou gavest us for a spoil, and for captivity, and for death, and for a proverb of reproach to all the nations among
5 whom we are dispersed. And now many are thy judgements, true are they; that thou shouldest deal with me according to my sins and *the sins* of my fathers: because we did not keep thy commandments, for we walked not in truth before thee.
6 And now deal with me according to that which is pleasing in thy sight, command my spirit to be taken from me, that I may be released, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and there is much sorrow in me: command that I be now released from my distress, and go to the everlasting place: turn not thy face away from me.
7 The same day it happened unto Sarah the daughter of Raguel in Ecbatana of Media, that she also was reproached by her father's
8 maidservants; because that she had been given to seven husbands, and Asmodeus the evil [7] spirit

[1] Gr. *his highways were troubled.*
[2] Some ancient authorities read *behind.*
[3] That is, *Esar-haddon*, and so in ver. 22.
[4] Amos viii. 10.
[5] Some authorities read *until he went.*
[6] Gr. *all things are known with thee.*
[7] Gr. demon.

slew them, before they had lain
with her. And they said unto her,
Dost thou not know that thou
stranglest thy husbands? thou hast
had already seven husbands, and
thou hast had no profit of any
9 one of them. Wherefore dost thou
scourge us? if they be dead, go
thy ways with them; let us never
see of thee either son or daughter.
10 When she heard these things, she
was grieved exceedingly, so that she
thought to have hanged herself:
and she said, I am the only daugh-
ter of my father; if I do this, it
shall be a reproach unto him, and I
shall bring down his old age with
1 Gr. *Hades.* 11 sorrow to [1]the grave. And she
prayed by the window, and said,
Blessed art thou, O Lord my God,
and blessed is thy holy and honour-
able name for ever: let all thy
12 works praise thee for ever. And
now, Lord, I have set mine eyes
13 and my face toward thee: command
that I be released from the earth,
and that I no more hear reproach.
14 Thou knowest, Lord, that I am
15 pure from all sin with man, and
that I never polluted my name,
nor the name of my father, in the
land of my captivity: I am the only
daughter of my father, and he hath
no child that shall be his heir, nor
brother near him, nor son belong-
ing to him, that I should keep my-
self for a wife unto him: seven
husbands of mine are dead already;
why should I live? And if it pleas-
eth thee not to slay me, command
some regard to be had of me, and
pity taken of me, and that I hear
no more reproach.
16 And the prayer of both was heard
before the glory of the great *God.*
17 Raphael also was sent to heal them
both, to scale away the white films
from Tobit's eyes, and to give Sarah
the daughter of Raguel for a wife
to Tobias the son of Tobit; and to
2 Gr. *demon.* bind Asmodæus the evil [2]spirit; be-
cause it belonged to Tobias that he
should inherit her. The selfsame
time did Tobit return and enter in-
to his house, and Sarah the daugh-
ter of Raguel came down from her
upper chamber.

4 In that day Tobit remembered
concerning the money which he
had left in trust with Gabael in
2 Rages of Media, and he said in him-
self, I have asked for death; why
do I not call my son Tobias, that I
may shew to him *of the money* be-
3 fore I die? And he called him, and
said,
3 Gr. *if.* My child, [3]when I die, bury me:
and despise not thy mother; ho-
nour her all the days of thy life,
and do that which is pleasing unto
4 her, and grieve her not. Remem-
ber, my child, that she hath seen
many dangers for thee, *when thou
wast* in her womb. When she
is dead, bury her by me in one
5 grave. My child, be mindful of
the Lord our God all thy d
and let not thy will be se
sin and to transgress his
mandments: do righteousness
the days of thy life, and follow
6 the ways of unrighteousness.
if thou doest the truth, thy de
shall prosperously succeed to t
and to all them that do righte
7 ness. Give alms of thy substa
and when thou givest alms, let
thine eye be envious: turn
away thy face from any poor
and the face of God shall no
8 turned away from thee. As
substance is, give alms of it ac
ing to thine abundance: if
have little, be not afraid to
9 alms according to that little:
thou layest up a good treasur
thyself against the day of neces
10 because alms delivereth from de
and suffereth not to come into d
11 ness. Alms is a good gift in
sight of the Most High for all
12 give it. Beware, my child, o
whoredom, and take first a wi
the seed of thy fathers, and
not a strange wife, which is n
thy father's tribe: for we are
sons of the prophets. Noah, A
ham, Isaac, Jacob, our father
old time, remember, my child,
they all took wives of their
thren, and were blessed in
children, and their seed shall in
13 the land. And now, my child,
thy brethren, and scorn not in
heart thy brethren, and the
and the daughters of thy peopl
take a wife of them: for in s
fulness is destruction and
trouble, and in naughtiness is d
and great want: for naughtine
14 the mother of famine. Let no
wages of any man, which shall
for thee, tarry with thee, but re
it unto him out of hand: an
thou serve God, recompense
be made unto thee. Take hee
thyself, my child, in all thy w
and be discreet in all thy behav
15 And what thou thyself hates
to no man. Drink not wine
drunkenness, and let not drun
16 ness go with thee on thy way.
of thy bread to the hungry, an
thy garments to them that
naked: of all thine abundance
alms; and let not thine ey
envious when thou givest
17 Pour out thy bread on the [4]b
of the just, and give nothing to
18 ners. Ask counsel of every
that is wise, and despise not
19 counsel that is profitable. And
the Lord thy God at all times
ask of him that thy ways ma
made straight, and that all
paths and counsels may pro
for every nation hath not cou
but the Lord himself giveth
good things, and he humb
whom he will, as he will.
now, my child, remember my
mandments, and let them no

20 blotted out of thy mind. And now
I shew thee of the ten talents of
silver, which I left in trust with
Gabael the son of Gabrias at Rages
21 of Media. And fear not, my child,
because we are made poor: thou
hast much wealth, if thou fear God,
and depart from all sin, and do that
which is pleasing in his sight.

5 And Tobias answered and said
unto him, Father, I will do all
things, whatsoever thou hast com-
2 manded me: but how shall I be
able to receive the money, seeing
3 I know him not? And he gave him
the handwriting, and said unto
him, Seek thee a man which shall
go with thee, and I will give him
wages, whiles I yet live: and go
4 and receive the money. And he
went to seek a man, and found
5 Raphael which was an angel; and
he knew it not; and he said unto
him, Can I go with thee to Rages
of Media? and knowest thou the
6 places well? And the angel said
unto him, I will go with thee, and
I know the way well: and I have
lodged with our brother Gabael.
7 And Tobias said unto him, Wait
for me, and I will tell my father.
8 And he said unto him, Go, and
tarry not. And he went in and
said to his father, Behold, I have
found one which will go with me.
But he said, Call him unto me, that
I may know of what tribe he is,
and whether he be a trusty man to
go with thee.
9 And he called him, and he came
in, and they saluted one another.
10 And Tobit said unto him, Brother,
of what tribe and of what family
11 art thou? Shew me. And he said
unto him, Seekest thou a tribe and
a family, or a hired man which
shall go with thy son? And Tobit
said unto him, I would know, bro-
ther, thy kindred and thy name.
12 And he said, I am Azarias, the
son of Ananias the great, of thy
13 brethren. And he said unto him,
Welcome, brother: and be not angry
with me, because I sought to know
thy tribe and family: and thou
art my brother, of an honest and
good lineage: for I knew Ananias
and Jathan, the sons of Shemaiah
the great, when we went together
to Jerusalem to worship, and offered
the firstborn, and the tenths of our
increase; and they went not astray
in the error of our brethren: my
brother, thou art of a great stock.
14 But tell me, what wages shall I
give thee? a drachma a day, and
those things that be necessary for
15 thee, as unto my son? And more-
over, if ye return safe and sound,
I will add something to thy wages.
16 And so they consented. And he
said to Tobias, Prepare thyself for
the journey, and God prosper you.
And his son prepared what was
needful for the journey, and his
father said unto him, Go thou with
this man; but God, which dwelleth
in heaven, shall prosper your jour-
ney; and may his angel go with you.
And they both went forth to depart,
and the young man's dog with them.
17 But Anna his mother wept, and
said to Tobit, Why hast thou sent
away our child? is he not the staff
of our hand, in going in and out
18 before us? Be not greedy to add
money to money: but let it be as
19 refuse in respect of our child. For
as the Lord hath given us to live,
20 so doth it suffice us. And Tobit
said to her, Take no care, my sister:
he shall return safe and sound, and
21 thine eyes shall see him. For a
good angel shall go with him, and
his journey shall be prospered, and
he shall return safe and sound.
22 And she made an end of weeping.

6 Now as they went on their jour-
ney, they came at eventide to the
river Tigris, and they lodged there.
2 But the young man went down to
wash himself, and a fish leaped
out of the river, and would have
3 swallowed up the young man. But
the angel said unto him, Take hold
on the fish. And the young man
caught hold of the fish, and cast
4 it up on the land. And the angel
said unto him, Cut the fish open,
and take the heart and the liver
and the gall, and put them up
5 safely. And the young man did
as the angel commanded him; but
they roasted the fish, and ate it.
And they both went on their way,
till they drew near to Ecbatana.
6 And the young man said to the
angel, Brother Azarias, to what use
is the heart and the liver and the
7 gall of the fish? And he said unto
him, Touching the heart and the
liver, if a [1]devil or an evil spirit
trouble any, we must make a smoke
thereof before the man or the
woman, and the party shall be
8 no more vexed. But as for the
gall, *it is good* to anoint a man
that hath white films in his eyes,
and he shall be healed.
9 But when they drew nigh unto
10 Rages, the angel said to the young
man, Brother, to-day we shall lodge
with Raguel, and he is thy kins-
man; and he hath an only daughter,
named Sarah. I will speak for her,
that she should be given thee for
11 a wife. For to thee doth the in-
heritance of her appertain, and
12 thou only art of her kindred: and
the maid is fair and wise. And
now hear me, and I will speak to
her father; and when we return
from Rages we will celebrate the
marriage: for I know that Raguel
may in no wise marry her to an-
other according to the law of Moses,
or else he shall be liable to death, be-
cause it appertaineth unto thee to
take the inheritance, rather than any
13 other. Then the young man said
unto the angel, Brother Azarias, I
have heard that this maid hath been

[1] Gr. dæmon.

given to seven men, and that they
all perished in the bride-chamber.
14 And now I am the only son of
my father, and I am afraid, lest
I go in and die, even as those
before me: for a [1]devil loveth her,
which hurteth no man, but those
which come unto her: and now I
fear lest I die, and bring my fa-
ther's and my mother's life to the
grave with sorrow because of me:
and they have no other son to bury
15 them. But the angel said unto him,
Dost thou not remember the words
which thy father commanded thee,
that thou shouldest take a wife of
thine own kindred? and now hear
me, brother; for she shall be thy
wife; and make thou no reckoning
of the devil; for this night shall
16 she be given thee to wife. And
[2]when thou shalt come into the
bride-chamber, thou shalt take the
ashes of incense, and shalt lay upon
them some of the heart and liver
of the fish, and shalt make a smoke
17 *therewith*: and the devil shall smell
it, and flee away, and never come
again any more. But when thou
goest nigh unto her, rise up both
of you, and cry to God which is
merciful, and he shall save you,
and have mercy on you. Fear
not, for she was prepared for thee
from the beginning; and thou shalt
save her, and she shall go with
thee. And I suppose that thou
shalt have children of her. And
when Tobias heard these things,
he loved her, and his soul clave
to her exceedingly.

7 And they came to Ecbatana, and
arrived at the house of Raguel.
But Sarah met them; and she
saluted them, and they her; and
she brought them into the house.
2 And he said to Edna his wife, How
like is the young man to Tobit my
3 cousin. And Raguel asked them,
From whence are ye, brethren? And
they said unto him, We are of the
sons of Naphtali, which are cap-
4 tives in Nineveh. And he said unto
them, Know ye Tobit our brother?
But they said, We know him. And
he said unto them, Is he in good
5 health? But they said, He is both
alive, and in good health: and
6 Tobias said, He is my father. And
Raguel sprang up, and kissed him,
7 and wept, and blessed him, and
said unto him, Thou art the son
of an honest and good man. And
when he had heard that Tobit had
lost his sight, he was grieved, and
8 wept; and Edna his wife and Sarah
his daughter wept. And they re-
ceived them gladly; and they killed
a ram of the flock, and set store of
meat before them.

But Tobias said to Raphael, Bro-
ther Azarias, speak of those things
of which thou didst talk in the
way, and let the matter be finished.
9 And he communicated the thing
to Raguel: and Raguel said to
Tobias, Eat and drink, and make
10 merry: for it appertaineth unto
thee to take my child. Howbeit
11 I will shew thee the truth. I have
given my child to seven men, and
whensoever they came in unto her,
they died in the night. But for
the present be merry. And Tobias
said, I will taste nothing here, until
ye make covenant and enter into
12 covenant with me. And Raguel
said, Take her to thyself from
henceforth according to the man-
ner: thou art her brother, and she
is thine: but the merciful God
shall give all good success to you.
13 And he called his daughter Sarah,
and took her by the hand, and
gave her to be wife to Tobias, and
said, Behold, take her to thyself
after the law of Moses, and lead
her away to thy father. And he
14 blessed them; and he called Edna
his wife, and took a book, and wrote
15 an instrument, and sealed it. And
they began to eat.
16 And Raguel called his wife Edna,
and said unto her, Sister, prepare
the other chamber, and bring her
17 in thither. And she did as he bade
her, and brought her in thither:
and she wept, and she received the
tears of her daughter, and said unto
18 her, Be of good comfort, my child;
the Lord of heaven and earth give
thee [3]favour for this thy sorrow:
be of good comfort, my daughter.

8 And when they had finished their
supper, they brought Tobias in unto
2 her. But as he went, he remem-
bered the words of Raphael, and
took the ashes of the incense, and
put the heart and the liver of the
fish thereupon, and made a smoke
3 *therewith*. But when the [4]devil
smelled the smell, he fled into the
uppermost parts of Egypt, and the
4 angel bound him. But after they
were both shut in together, Tobias
rose up from the bed, and said,
Sister, arise, and let us pray that
the Lord may have mercy on us.
5 And Tobias began to say, Blessed
art thou, O God of our fathers, and
blessed is thy holy and glorious
name for ever; let the heavens
bless thee, and all thy creatures.
6 Thou madest Adam, and gavest
him Eve his wife for a helper and
a stay: of them came the seed of
men: thou didst say, It is not good
that the man should be alone; let
us make him a helper like unto
7 him. And now, O Lord, I take not
this my sister for lust, but in truth:
command that I may find mercy
8 and grow old with her. And she
9 said with him, Amen. And they
slept both that night.

And Raguel arose, and went and
10 digged a grave, saying, Lest he also
11 should die. And Raguel came into
12 his house, and said to Edna his wife,
Send one of the maidservants, and let
them see whether he be alive: but
if not, that we may bury him, and no

1 Gr. *daimon*, and so in ver. 15, 17.
2 Gr. *if*.
3 Ms. and auth. ties: *joy*.
4 Gr. *daem*

13 man know it. So the maidservant
opened the door, and went in, and
14 found them both sleeping, and came
forth, and told them that he was
15 alive. And Raguel blessed God,
saying,

Blessed art thou, O God, with all
pure and holy blessing; and let thy
saints bless thee, and all thy crea-
tures; and let all thine angels and
thine elect bless thee for ever.
16 Blessed art thou, because thou hast
made me glad; and it hath not
befallen me as I suspected; but
thou hast dealt with us according
17 to thy great mercy. Blessed art
thou, because thou hast had mercy
on two that were the only begotten
children of their parents: shew them
mercy, O Lord; accomplish their life
in health with gladness and mercy.
18 But he commanded his servants
19 to fill the grave. And he kept the
wedding feast for them fourteen
20 days. And before the days of the
wedding feast were finished, Raguel
sware unto him, that he should
not depart till the fourteen days
of the wedding feast were fulfilled;
21 and that then he should take the
half of his goods, and go in safety
to his father; and the rest, *said he*,
when I and my wife shall die.

9 And Tobias called Raphael, and
2 said unto him, Brother Azarias,
take with thee a servant, and two
camels, and go to Rages of Media
to Gabael, and receive the money
for me, and bring him to the wed-
3 ding feast: because Raguel hath
sworn that I shall not depart;
4 and my father counteth the days;
and if I tarry long, he will be
5 sorely grieved. And Raphael went
on his way, and lodged with Ga-
bael, and gave him the handwrit-
ing: but he brought forth the bags
with their seals, and gave them
6 to him. And they rose up early
in the morning together, and came
to the wedding feast: and Tobias
blessed his wife.

10 And Tobit his father made his
count every day: and when the
days of the journey were expired,
2 and they came not, he said, [1]Is he
perchance detained? or is Gabael
perchance dead, and there is no
3 man to give him the money? And
4 he was sorely grieved. But his wife
said unto him, The child hath
perished, seeing he tarrieth long;
and she began to bewail him, and
5 said, [2]I care for nothing, my child,
since I have let thee go, the light
6 of mine eyes. And Tobit saith unto
her, Hold thy peace, take no care;
7 he is in good health. And she said
unto him, Hold thy peace, deceive
me not; my child hath perished.
And she went out every day into
the way by which they went, and
did eat no bread in the day-time,
and ceased not whole nights to
bewail her son Tobias, until the
fourteen days of the wedding feast
were expired, which Raguel had
sworn that he should spend there.

But Tobias said unto Raguel,
Send me away, for my father and
my mother look no more to see me.
8 But his father in law said unto
him, Abide with me, and I will
send to thy father, and they shall
declare unto him how things go
9 with thee. And Tobias saith, No;
but send me away to my father.
10 But Raguel arose, and gave him
Sarah his wife, and half his goods,
servants and cattle and money;
11 and he blessed them, and sent
them away, saying, The God of
heaven shall prosper you, my chil-
12 dren, before I die. And he said
to his daughter, Honour thy father
and thy mother in law; they are now
thy parents; let me hear a good
report of thee. And he kissed her.
And Edna said to Tobias, The Lord
of heaven restore thee, dear brother,
and grant to me that I may see thy
children of my daughter Sarah, that
I may rejoice before the Lord: and,
behold, I commit my daughter un-
to thee in special trust: vex her not.

11 After these things Tobias also
went his way, blessing God because
he had prospered his journey; and
he blessed Raguel and Edna his
wife. And he went on his way
till they drew near unto Nineveh.
2 And Raphael said to Tobias, Know-
est thou not, brother, how thou
3 didst leave thy father? Let us run
forward before thy wife, and pre-
pare the house. But take in thy
hand the gall of the fish. And
they went their way, and the dog
went after them. And Anna sat
looking about toward the way for
her son. And she espied him com-
ing, and said to his father, Behold,
thy son cometh, and the man that
went with him. And Raphael said,
I know, Tobias, that thy father will
8 open his eyes. Do thou therefore
anoint his eyes with the gall, and
being pricked therewith, he shall
rub, and shall make the white films
to fall away, and he shall see thee.
9 And Anna ran unto him, and fell
upon the neck of her son, and said
unto him, I have seen thee, my
child; from henceforth I will die.
10 And they wept both. And Tobit
went forth toward the door, and
stumbled: but his son ran unto
11 him, and took hold of his father:
and he strake the gall on his
father's eyes, saying, Be of good
12 cheer, my father. But when his
eyes began to smart, he rubbed
13 them; and the white films scaled
away from the corners of his eyes;
and he saw his son, and fell upon
14 his neck. And he wept, and said,
Blessed art thou, O God, and blessed
is thy name for ever, and blessed are
15 all thy holy angels; for thou didst
scourge, and didst have mercy on me:
behold, I see my son Tobias. And his
son went in rejoicing, and told his

[1] Many ancient authorities read *Are they perchance put to shame?*

[2] Some authorities read *Woe is me.*

father the great things that had
happened to him in Media.
16 And Tobit went out to meet his
daughter in law at the gate of
Nineveh, rejoicing, and blessing
God: and they which saw him go
marvelled, because he had received
17 his sight. And Tobit gave thanks
before them, because God had
shewed mercy on him. And when
Tobit came near to Sarah his daugh-
ter in law, he blessed her, saying,
Welcome, daughter: blessed is God
which hath brought thee unto us,
and *blessed are* thy father and thy
mother. And there was joy to all
his brethren which were at Nine-
18 veh. And Achiacharus, and Nasbas
19 his brother's son, came: and To-
bias' wedding feast was kept seven
days with great gladness.

12 And Tobit called his son Tobias,
and said unto him, See, my child,
that the man which went with thee
have his wages, and thou must give
2 him more. And he said unto him,
Father, it is no harm to me to give
him the half of those things which
3 I have brought: for he hath led
me for thee in safety, and he cured
my wife, and brought my money,
4 and likewise cured thee. And the
old man said, It is due unto him.
5 And he called the angel, and said un-
to him, Take the half of all that ye
6 have brought. Then he called them
both privily, and said unto them,
Bless God, and give him thanks,
and magnify him, and give him
thanks in the sight of all that live,
for the things which he hath done
with you. It is good to bless God
and exalt his name, shewing forth
with honour the works of God;
and be not slack to give him thanks.
7 It is good to keep close the secret
of a king, but to reveal gloriously
the works of God. Do good, and
8 evil shall not find you. Good is
prayer with fasting and alms and
righteousness. A little with right-
eousness is better than much with
unrighteousness. It is better to
give alms than to lay up gold:
9 alms doth deliver from death, and
it shall purge away all sin. They
that do alms and righteousness
10 shall be filled with life; but they
that sin are enemies to their own
11 life. Surely I will keep close no-
thing from you. I have said, It
is good to keep close the secret
of a king, but to reveal gloriously
12 the works of God. And now, when
thou didst pray, and Sarah thy
daughter in law, I did bring the
memorial of your prayer before
the Holy One: and when thou
didst bury the dead, I was with
13 thee likewise. And when thou
didst not delay to rise up, and leave
thy dinner, that thou mightest go
and cover the dead, thy good deed
was not hid from me: but I was
14 with thee. And now God did send
me to heal thee and Sarah thy
15 daughter in law. I am Raphael,
one of the seven holy angels, which
present the prayers of the saints,
and go in before the glory of the
Holy One.
16 And they were both troubled,
and fell upon their faces; for they
17 were afraid. And he said unto
them, Be not afraid, ye shall have
18 peace; but bless God for ever. For
not of any favour of mine, but
by the will of your God I came:
19 wherefore bless him for ever. All
these days did I appear unto you;
and I did neither eat nor drink,
20 but ye saw a vision. And now give
God thanks: because I ascend to
him that sent me: and write in a
book all the things which have
21 been done. And they rose up, and
22 saw him no more. And they con-
fessed the great and wonderful
works of God, and how the angel of
the Lord had appeared unto them.

13 And Tobit wrote a prayer for re-
joicing, and said,
Blessed is God that liveth for ever,
And *blessed is* his kingdom.
2 For he scourgeth, and sheweth
mercy:
He leadeth down to [1] the grave,
and bringeth up again:
And there is none that shall es-
cape his hand.
3 Give thanks unto him before the
Gentiles, ye children of Israel:
For he hath scattered us among
them.
4 There declare his greatness,
And extol him before all the
living:
Because he is our Lord,
And God is our Father for ever.
5 And he will scourge us for our
iniquities, and will again shew
mercy:
And will gather us out of all the
nations among whom ye are
scattered.
6 If ye turn to him with your whole
heart and with your whole soul,
To do truth before him,
Then will he turn unto you,
And will not hide his face from
you.
And see what he will do with you,
And give him thanks with your
whole mouth,
And bless the Lord of righteous-
ness,
And exalt the everlasting King.
I in the land of my captivity give
him thanks,
And shew his strength and majes-
ty to a nation of sinners.
Turn, ye sinners, and do right-
eousness before him:
Who can tell if he will accept you
and have mercy on you?
7 I exalt my God,
And my soul *doth exalt* the King
of heaven,
And it shall rejoice in his great-
ness.
8 Let all men speak, and let them
give him thanks in Jerusalem.

[1] Gr. *Hades*

9 O Jerusalem, the holy city,
He will scourge thee for the
works of thy sons,
And will again have mercy on the
sons of the righteous.
10 Give thanks to the Lord with
goodness,
And bless the everlasting King,
That his tabernacle may be build-
ed in thee again with joy,
And that he may make glad in
thee those that are captives,
And love in thee for ever those
that are miserable.
11 Many nations shall come from
far to the name of the Lord
God
With gifts in their hands, even
gifts to the King of heaven;
Generations of generations shall
praise thee,
And sing songs of rejoicing.
12 Cursed are all they that hate thee;
Blessed shall be all they that love
thee for ever.
13 Rejoice and be exceeding glad for
the sons of the righteous:
For they shall be gathered to-
gether and shall bless the Lord
of the righteous.
14 O blessed are they that love thee;
They shall rejoice for thy peace:
Blessed are all they that sorrow-
ed for all thy scourges:
Because they shall rejoice for
thee,
When they have seen all thy
glory;
And they shall be made glad for
ever.
15 Let my soul bless God the great
King.
16 For Jerusalem shall be builded
with sapphires and emeralds
and precious stones;
Thy walls and towers and battle-
ments with pure gold.
17 And the streets of Jerusalem
shall be paved with beryl and
carbuncle and stones of Ophir.
18 And all her streets shall say,
Hallelujah, and give praise,
Saying, Blessed is God, which
hath exalted *thee* for ever.

14 And Tobit made an end of giving
2 thanks. And he was eight and
fifty years old when he lost his
sight; and after eight years he re-
ceived it again: and he gave alms,
and he feared the Lord God more
and more, and gave thanks unto
him.
3 Now he grew very old; and he
called his son, and the six sons of
his son, and said unto him,
My child, take thy sons: behold, I
am grown old, and am ready to
4 depart out of this life. Go into
Media, my child, for I surely be-
lieve all the things which Jonah
the prophet spake of Nineveh, that
it shall be overthrown, but in Media
there shall rather be peace for a
season; and that our brethren shall
be scattered in the earth from the
good land; and Jerusalem shall
be desolate, and the house of God
in it shall be burned up, and shall
5 be desolate for a time; and God
shall again have mercy on them,
and bring them back into the land,
and they shall build the house, but
not like to the former *house*, until
the times of that age be fulfilled;
and afterward they shall return
from the places of their captivity,
and build up Jerusalem with ho-
nour, and the house of God shall be
built in it for ever with a glorious
building, even as the prophets
6 spake concerning it. And all the
nations shall turn to fear the Lord
God truly, and shall bury their
7 idols. And all the nations shall
bless the Lord, and his people shall
give thanks unto God, and the Lord
shall exalt his people; and all they
that love the Lord God in truth and
righteousness shall rejoice, shewing
8 mercy to our brethren. And now,
my child, depart from Nineveh, be-
cause those things which the pro-
phet Jonah spake shall surely come
9 to pass. But keep thou the law and
the ordinances, and shew thyself
merciful and righteous, that it may
10 be well with thee. And bury me
decently, and thy mother with me;
and dwell ye no longer at Nineveh.
See, my child, what Aman did to
Achiacharus that nourished him,
how out of light he brought him
into darkness, and all the recom-
pense that he made him: and Achi-
acharus was saved, but the other
had his recompense, and he went
down into darkness. Manasses
gave alms, and escaped the snare
of death which he set for him: but
Aman fell into the snare, and
11 perished. And now, my children,
consider what alms doeth, and how
righteousness doth deliver.
And while he was saying these
things, he gave up the ghost in the
bed; but he was a hundred and
eight and fifty years old; and he
12 buried him magnificently. And
when Anna died, he buried her
with his father. But Tobias de-
parted with his wife and his sons to
Ecbatana unto Raguel his father in
13 law, and he grew old in honour, and
he buried his father and mother in
law magnificently, and he inherited
their substance, and his father To-
14 bit's. And he died at Ecbatana of
Media, being a hundred and seven
15 and twenty years old. And before
he died he heard of the destruction
of Nineveh, which Nebuchadnezzar
and Ahasuerus took captive; and
before his death he rejoiced over
Nineveh.

JUDITH.

1 In the twelfth year of the reign of Nebuchadnezzar, who reigned over the Assyrians in Nineveh, the great city; in the days of Arphaxad, who reigned over the Medes in 2 Ecbatana, and built at Ecbatana and round about it walls of hewn stones three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the 3 breadth thereof fifty cubits; and set the towers thereof at the gates thereof, a hundred cubits *high*, and the breadth thereof in the founda- 4 tion threescore cubits; and made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them forty cubits, for the going forth of his mighty hosts, and the setting in 5 array of his footmen: even in those days king Nebuchadnezzar made war with king Arphaxad in the great plain: this plain is in the bor- 6 ders of Ragau. And there came to meet him all that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris, and Hydaspes, and in the plain of Arioch the king of the Elymæans; and many nations of the sons of Chelod assembled themselves to the battle.

7 And Nebuchadnezzar king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, to those that dwelt in Cilicia and Damascus and Libanus and Antilibanus, and to all that dwelt over against the sea coast, 8 and to those among the nations that were of Carmel and Gilead, and to the higher Galilee and the 9 great plain of Esdraelon, and to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chellus, and Kadesh, and the river of Egypt, and Tahpanhes, and Rameses, and 10 all the land of Goshen, until thou comest above Tanis and Memphis, and to all that dwelt in Egypt, until thou comest to the borders of 11 Ethiopia. And all they that dwelt in all the land made light of the commandment of Nebuchadnezzar king of the Assyrians, and went not with him to the war; for they were not afraid of him, but he was before them as one man; and they turned away his messengers from their presence without effect, and with disgrace.

12 And Nebuchadnezzar was exceeding wroth with all this land, and he sware by his throne and kingdom, that he would surely be avenged upon all the coasts of Cilicia and Damascus and Syria, that he would slay with his sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judæa, and all that were in Egypt, until thou comest to the borders of the 13 two seas. And he set the battle in array with his host against king Arphaxad in the seventeenth year; and he prevailed in his battle, and turned to flight all the host of Arphaxad, and all his horse, and all his 14 chariots; and he became master of his cities, and he came even unto Ecbatana, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into 15 shame. And he took Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly, unto this 16 day. And he returned with them to Nineveh, he and all his company of sundry nations, an exceeding great multitude of men of war, and there he took his ease and banqueted, he and his host, a hundred and twenty days.

2 And in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nebuchadnezzar king of the Assyrians, that he should be avenged on all the land, even as he spake. 2 And he called together all his servants, and all his great men, and communicated with them his secret counsel, and concluded the afflicting of all the land out of his own 3 mouth. And they decreed to destroy all flesh which followed not 4 the word of his mouth. And it came to pass, when he had ended his counsel, Nebuchadnezzar king of the Assyrians called Holofernes the chief captain of his host, which was next after himself, and said unto him,

5 Thus saith the great king, the lord of all the earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their strength, unto a hundred and twenty thousand footmen; and the number of horses with 6 their riders twelve thousand: and thou shalt go forth against all the west country, because they disobeyed the commandment of my 7 mouth. And thou shalt declare unto them, that they prepare earth and water; because I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of my host, and I will give them for a spoil 8 unto them: and their slain shall fill their valleys and brooks, and the river shall be filled with their 9 dead, till it overflow: and I will lead them captives to the utmost 10 parts of all the earth. But thou shalt go forth, and take beforehand

for me all their coasts; and [1]if they shall yield themselves unto thee, then shalt thou reserve them for me till the day of their reproof.
11 But as for them that are disobedient, thine eye shall not spare; but thou shalt give them up to be slain and to be spoiled in all thy
12 land. For as I live, and by the power of my kingdom, I have spoken, and I will do this with my
13 hand. And thou, moreover, shalt not transgress aught of the commandments of thy lord, but thou shalt surely accomplish them, as I have commanded thee, and thou shalt not defer to do them.
14 And Holofernes went forth from the presence of his lord, and called all the governors and the captains and officers of the host of Asshur;
15 and he numbered chosen men for the battle, as his lord had commanded him, unto a hundred and twenty thousand, and twelve thou-
16 sand archers on horseback; and he ranged them, as a great multi-
17 tude is ordered for the war. And he took camels and asses and mules for their baggage, an exceeding great multitude; and sheep and oxen and goats without number
18 for their provision; and great store of victual for every man, and exceeding much gold and silver out
19 of the king's house. And he went forth, he and all his host, on their journey, to go before king Nebuchadnezzar, and to cover all the face of the earth westward with their chariots and horsemen and
20 chosen footmen. And a great company of sundry nations went forth with them like locusts, and like the sand of the earth: for they could not be numbered by reason of their multitude.
21 And they departed out of Nineveh three days' journey toward the plain of Bectileth, and encamped from Bectileth near the mountain which is at the left hand of the
22 upper Cilicia. And he took all his host, his footmen and horsemen and chariots, and went away from
23 thence into the hill country, and destroyed Put and Lud, and spoiled all the children of Rasses, and the children of Ishmael, which were over against the wilderness to the south of the land of the
24 Chellians. And he went over Euphrates, and went through Mesopotamia, and brake down all the high cities that were upon the river Arbonai, until thou comest to the
25 sea. And he took possession of the borders of Cilicia, and slew all that resisted him, and came unto the borders of Japheth, which were toward the south, over against Ara-
26 bia. And he compassed about all the children of Midian, and set on fire their tents, and spoiled their
27 sheepcotes. And he went down into the plain of Damascus in the days of wheat harvest, and set on fire all their fields, and utterly destroyed their flocks and herds, and spoiled their cities, and laid their plains waste, and smote all their young men with the edge of the sword.
28 And the fear and the dread of him fell upon them that dwelt on the sea coast, upon them that were in Sidon and Tyre, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon feared him exceedingly.

3 And they sent unto him messengers with words of peace, saying,
2 Behold, we the servants of Nebuchadnezzar the great king lie before thee: use us as it is pleasing in
3 thy sight. Behold, our dwellings, and all our country, and all our fields of wheat, and our flocks and herds, and all the sheepcotes of our tents, lie before thy face: use
4 them as it may please thee. Behold, even our cities and they that dwell in them are thy servants: come and deal with them as it is
5 good in thine eyes. And the men came to Holofernes, and declared unto him according to these words.
6 And he came down toward the sea coast, he and his host, and set garrisons in the high cities, and took out of them chosen men for
7 allies. And they received him, they and all the country round about them, with garlands and dances
8 and timbrels. And he cast down all their borders, and cut down their groves: and it had been given unto him to destroy all the gods of the land, that all the nations should worship Nebuchadnezzar only, and that all their tongues and their tribes should call upon
9 him as god. And he came towards Esdraelon nigh unto Dotæa, which is over against the great ridge of
10 Judæa. And he encamped between Geba and Scythopolis, and he was there a whole month, that he might gather together all the baggage of his host.

4 And the children of Israel that dwelt in Judæa heard all that Holofernes the chief captain of Nebuchadnezzar king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and destroyed them
2 utterly. And they were exceedingly afraid before him, and were troubled for Jerusalem, and for the
3 temple of the Lord their God: because they were newly come up from the captivity, and all the people of Judæa were lately gathered together; and the vessels, and the altar, and the house, were sanctified after the profanation.
4 And they sent into every coast of Samaria, and to Konæ, and to Bethhoron, and Belmaim, and Jericho, and

[1] Or, they shall yield ... and then shalt reserve.

to Choba, and Æsora, and to the
5 valley of Salem; and they possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victual for the provision of war: for their
6 fields were newly reaped. And Joakim the high priest, which was in those days at Jerusalem, wrote to them that dwelt in Bethulia, and Betomesthaim, which is over against Esdraelon toward the plain
7 that is nigh unto Dothaim, charging them to seize upon the ascents of the hill country; because by them was the entrance into Judæa, and it was easy to stop them from approaching, inasmuch as the approach was narrow, *with space* for
8 two men at the most. And the children of Israel did as Joakim the high priest had commanded them, and the senate of all the people of Israel, which dwelt at Jerusalem.
9 And every man of Israel cried to God with great earnestness, and with great earnestness did they
10 humble their souls. They, and their wives, and their babes, and their cattle, and every sojourner and hireling and servant bought with their money, put sackcloth upon
11 their loins. And every man and woman of Israel, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the Lord; and they put sack-
12 cloth about the altar: and they cried to the God of Israel earnestly with one consent, that he would not give their babes for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, for the
13 nations to rejoice at. And the Lord heard their voice, and looked upon their affliction: and the people continued fasting many days in all Judæa and Jerusalem before the sanctuary of the Lord Almighty.
14 And Joakim the high priest, and all the priests that stood before the Lord, and they that ministered unto the Lord, had their loins girt about with sackcloth, and offered the continual burnt offering, and the vows and the free
15 gifts of the people; and they had ashes on their mitres: and they cried unto the Lord with all their power, that he would look upon all the house of Israel for good.

5 And it was told Holofernes, the chief captain of the host of Asshur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified all the tops of the high hills, and had laid impedi-
2 ments in the plains: and he was exceeding wroth, and he called all the princes of Moab, and the captains of Ammon, and all the gover-
3 nors of the sea coast, and he said unto them, Tell me now, ye sons of Canaan, who is this people, that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of their host, and wherein is their power and their strength, and what king is set over them, to be the
4 leader of their army; and why have they turned their backs, that they should not come and meet me, more than all that dwell in the west.
5 And Achior, the leader of all the children of Ammon, said unto him, Let my lord now hear a word from the mouth of thy servant, and I will tell thee the truth concerning this people, which dwelleth in this hill country, nigh unto the place where thou dwellest: and there shall no lie come out of the
6 mouth of thy servant. This people are descended of the Chaldeans:
7 and they sojourned heretofore in Mesopotamia, because they were not minded to follow the gods of their fathers, which were in the
8 land of the Chaldeans. And they departed from the way of their parents, and worshipped the God of heaven, the God whom they knew: and they cast them out from the face of their gods, and they fled into Mesopotamia, and
9 sojourned there many days. And their God commanded them to depart from the place where they sojourned, and to go into the land of Canaan: and they dwelt there, and were increased with gold and silver, and with exceeding much
10 cattle. And they went down into Egypt, for a famine covered all the land of Canaan; and there they sojourned, until they were grown up; and they became there a great multitude, so that one could not number their nation.
11 And the king of Egypt rose up against them, and dealt subtilly with them, [1] and brought them low, making them to labour in
12 brick, and made them slaves. And they cried unto their God, and he smote all the land of Egypt with incurable plagues: and the Egyptians cast them out of their sight.
13 And God dried up the Red sea
14 before them, and brought them into the way of Sinai, and Kadesh-Barnea, and they cast out all that
15 dwelt in the wilderness. And they dwelt in the land of the Amorites, and they destroyed by their strength all them of Heshbon, and passing over Jordan they possessed
16 all the hill country. And they cast out before them the Canaanite, the Perizzite, the Jebusite, and the Shechemite, and all the Girgashites, and they dwelt in that country many
17 days. And whilst they sinned not

[1] Sou auth ties: *and brou them with clay brick*

before their God, they prospered, because God that hateth iniquity
18 was with them. But when they departed from the way which he appointed them, they were destroyed in many battles very sore, and were led captives into a land that was not theirs, and the temple of their God was cast to the ground, and their cities were
19 taken by their adversaries. And now they are returned to their God, and are come up from the dispersion where they were dispersed, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill coun-
20 try: for it was desolate. And now, my lord and master, if there is any error in this people, and they sin against their God, we will consider what this thing is wherein they stumble, and we will go
21 up and overcome them. But if there is no lawlessness in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we shall be a reproach before all the earth.

22 And it came to pass, when Achior had finished speaking these words, all the people that compassed the tent and stood round about it murmured; and the great men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that
23 he should kill him. For, *said they*, we will not be afraid of the children of Israel: for, lo, it is a people that hath no power nor might to
24 make the battle strong. Wherefore now we will go up, and they shall be a prey to be devoured of all thine army, lord Holofernes.

6 And when the tumult of the men that were about the council was ceased, Holofernes the chief captain of the host of Asshur said unto Achior and to all the children
[1] Moab before all the people of the aliens,

2 And who art thou, Achior, and the hirelings of [1] Ephraim, that thou hast prophesied among us as to-day, and hast said, that we should not make war with the race of Israel, because their God will defend them? And who is God
3 but Nebuchadnezzar? He shall send forth his might, and shall destroy them from the face of the earth, and their God shall not deliver them: but we his servants shall smite them as one man; and they shall not sustain the might of our
4 horses. For with them we shall burn them up, and their mountains shall be drunken with their blood, and their plains shall be filled with their dead bodies, and their footsteps shall not stand before us, but they shall surely perish, saith king Nebuchadnezzar, lord of all the earth: for he said, The words that
[2] I have spoken shall not be in vain.

5 But thou, Achior, hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I shall be avenged of the race of those that came out of Egypt.
6 And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I shall return.
7 And my servants shall bring thee back into the hill country, and shall set thee in one of the cities
8 of the ascents: and thou shalt not perish, till thou be destroyed
9 with them. And if thou hopest in thy heart that they shall not be taken, let not thy countenance fall. I have spoken it, and none of my words shall fall to the ground.

10 And Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him back to Bethulia, and deliver him into the hands of the children of Israel.
11 And his servants took him, and brought him out of the camp into the plain, and they removed from the midst of the plain country into the hill country, and came unto the fountains that were under
12 Bethulia. And when the men of the city saw them on the top of the hill, they took up their weapons, and went out of the city against them to the top of the hill: and every man that used a sling kept them from coming up, and cast
13 stones against them. And they gat them privily under the hill, and bound Achior, and cast him down, and left him at the foot of the hill, and went away unto their lord.
14 But the children of Israel descended from their city, and came upon him, and loosed him, and led him away into Bethulia, and presented him to the rulers of their city;
15 which were in those days Ozias the son of Micah, of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of
16 Melchiel. And they called together all the elders of the city; and all their young men ran together, and their women, to the assembly; and they set Achior in the midst of all their people. And Ozias asked him
17 of that which had happened; and he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of the children of Asshur, and all the great words that Holofernes had spoken against the
18 house of Israel. And the people fell down and worshipped God, and
19 cried, saying, O Lord God of heaven, behold their arrogance, and pity the low estate of our race, and look upon the face of those that are sanctified unto thee this day.
20 And they comforted Achior, and

21 praised him exceedingly. And Ozias took him out of the assembly into his house, and made a feast to the elders; and they called on the God of Israel for help all that night.

7 But the next day Holofernes gave command to all his army, and to all his people which were come to be his allies, that they should remove their camp toward Bethulia, and take aforehand the ascents of the hill country, and make war a-
2 gainst the children of Israel. And every mighty man of them removed that day, and the host of their men of war was a hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and the men that were afoot among them, an exceeding great multitude.
3 And they encamped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim even to Belmaim, and in length from Bethulia unto Cyamon, which is over against Esdraelon.
4 But the children of Israel, when they saw the multitude of them, were troubled exceedingly, and said every one to his neighbour, Now shall these men lick up the face of all the earth; and neither the high mountains, nor the valleys, nor the hills, shall be able to bear their
5 weight. And every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.
6 But on the second day Holofernes led out all his horse in the sight of the children of Israel which were
7 in Bethulia, and viewed the ascents to their city, and searched out the fountains of the waters, and seized upon them, and set garrisons of men of war over them, and himself departed to his people.
8 And there came unto him all the rulers of the children of Esau, and all the leaders of the people of Moab, and the captains of the sea coast, and said,
9 Let our lord now hear a word, that there be not an overthrow in
10 thy host. For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, for it is not easy to come up to
11 the tops of their mountains. And now, my lord, fight not against them as men fight who join battle, and there shall not so much as one
12 man of thy people perish. Remain in thy camp, and keep safe every man of thy host, and let thy servants get possession of the fountain of water, which issueth forth of
13 the foot of the mountain: because all the inhabitants of Bethulia have their water thence: and thirst shall kill them, and they shall give up their city: and we and our people will go up to the tops of the mountains that are near, and will
upon them, to watch that
14 man go out of the city. A
shall be consumed with
they and their wives an
children, and before the
come against them they s
laid low in the streets whe
15 dwell. And thou shalt
them an evil reward; becau
rebelled, and met not thy
peace.
16 And their words were plea
the sight of Holofernes and
sight of all his servants;
appointed to do as they had
17 And the army of the chil
Ammon removed, and witl
five thousand of the chil
Asshur, and they encamped
valley, and seized upon the
and the fountains of the ws
18 the children of Israel. A
children of Esau went up w
children of Ammon, and en
in the hill country over agai
thaim: and they sent some
toward the south, and tow
east, over against Ekrebel,
is near unto Chusi, that i
the brook Mochmur; and t
of the army of the Assyri
camped in the plain, and
all the face of the land; an
tents and baggage were
upon it in a great crow
they were an exceeding gre
titude.
19 And the children of Israe
unto the Lord their God, f
spirit fainted; for all their e
had compassed them round
and there was no way to
20 out from among them. A
the army of Asshur remaine
them, their footmen and th
riots and their horsemen, fo
thirty days; and all their ve
water failed all the inhabit
21 Bethulia. And the cistern
emptied, and they had no
to drink their fill for one d
they gave them drink by m
22 And their young children w
of heart, and the women a
young men fainted for thir
they fell down in the streets
city, and in the passages
gates, and there was no lon
23 strength in them. And all t
ple were gathered together
Ozias, and against the rulers
city, the young men and the
and the children, and the
with a loud voice, and said
all the elders,
24 God be judge between y
us: because ye have done
wrong, in that ye have not
words of peace with the chil
25 Asshur. And now we have
er: but God hath sold us int
hands, that we should be laid
fore them with thirst and gr
26 struction. And now call the
you, and deliver up the wh

for a prey to the people of Holo-
27 fernes, and to all his host. For it is better for us to be made a spoil unto them: for we shall be servants, and our souls shall live, and we shall not see the death of our babes before our eyes, and our wives and our children fainting in death.
28 We take to witness against you the heaven and the earth, and our God and the Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, that he do not according as we have said this day.
29 And there was great weeping of all with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice.
30 And Ozias said to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God shall turn his mercy toward us; for he will not
31 forsake us utterly. But if these days pass, and there come no help unto us, I will do according to your
32 words. And he dispersed the people, every man to his own camp; and they went away unto the walls and towers of their city; and he sent the women and children into their houses: and they were brought very low in the city.

8 And in those days Judith heard thereof, the daughter of Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elkiah, the son of Ananias, the son of Gideon, the son of Raphaim, the son of Ahitub, the son of Elihu, the son of Eliab, the son of Nathanael, the son of Salamiel, the son of Salasadai,
2 the son of Israel. And her husband was Manasses, of her tribe and of her family, and he died in the days
3 of barley harvest. For he stood over them that bound sheaves in the field, and the heat came upon his head, and he fell on his bed, and died in his city Bethulia: and they buried him with his fathers in the field which is between Dothaim and
4 Balamon. And Judith was a widow in her house three years and four
5 months. And she made her a tent upon the roof of her house, and put on sackcloth upon her loins; and the garments of her widowhood
6 were upon her. And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts and joyful days of the
7 house of Israel. And she was of a goodly countenance, and exceeding beautiful to behold: and her husband Manasses had left her gold, and silver, and menservants, and maidservants, and cattle, and lands;
8 and she remained upon them. And there was none that gave her an evil word; for she feared God exceedingly.
9 And she heard the evil words of the people against the governor, because they fainted for lack of water; and Judith heard all the words that Ozias spake unto them, how he sware to them that he would deliver the city unto the
10 Assyrians after five days. And she sent her maid, that was over all things that she had, to call Ozias and Chabris and Charmis, the
11 elders of her city. And they came unto her, and she said unto them,

Hear me now, O ye rulers of the inhabitants of Bethulia: for your word that ye have spoken before the people this day is not right, and ye have set the oath which ye have pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to
12 help you. And now who are ye that have tempted God this day, and stand instead of God among
13 the children of men? And now try the Lord Almighty, and ye shall
14 never know anything. For ye shall not find the depth of the heart of man, and ye shall not perceive the things that he thinketh: and how shall ye search out God, which hath made all these things, and know his mind, and comprehend his purpose? Nay, my brethren, provoke not the
15 Lord our God to anger. For if he be not minded to help us within these five days, he hath power to defend us in such time as he will, or to destroy us before the face of
16 our enemies. But do not ye pledge the counsels of the Lord our God: for God is not as man, that he should be threatened; neither as the son of man, that he should be
17 turned by intreaty. Wherefore let us wait for the salvation that cometh from him, and call upon him to help us, and he will hear
18 our voice, if it please him. For there arose none in our age, neither is there any of us to-day, tribe, or kindred, or family, or city, which worship gods made with hands, as
19 it was in the former days; for the which cause our fathers were given to the sword, and for a spoil, and fell with a great fall before our
20 enemies. But we know none other god beside him, wherefore we hope that he will not despise us, nor any
21 of our race. For if we be taken so, all Judæa shall sit upon the ground, and our sanctuary shall be spoiled; and of our blood shall he require
22 the profanation thereof. And the slaughter of our brethren, and the captivity of the land, and the desolation of our inheritance, shall he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; and we shall be an offence and a reproach before them that take us for
23 a possession. For our bondage shall

not be ordered to favour: but the
Lord our God shall turn it to dis-
24 honour. And now, brethren, let us
shew an example to our brethren,
because their soul hangeth upon us,
and the sanctuary and the house
25 and the altar rest upon us. Besides
all this let us give thanks to the
Lord our God, which trieth us,
even as he did our fathers also.
26 Remember all the things which he
did to Abraham, and all the things
in which he tried Isaac, and all the
things which happened to Jacob in
Mesopotamia of Syria, when he
kept the sheep of Laban his mother's
27 brother. For he hath not tried us
in the fire, as he did them, to search
out their hearts, neither hath he
taken vengeance on us; but the
Lord doth scourge them that come
near unto him, to admonish them.
28 And Ozias said to her, All that
thou hast spoken hast thou spoken
with a good heart, and there is
none that shall gainsay thy words.
29 For this is not the first day wherein
thy wisdom is manifested; but from
the beginning of thy days all the
people have known thine under-
standing, because the disposition of
30 thy heart is good. But the people
were exceeding thirsty, and com-
pelled us to do as we spake to
them, and to bring an oath upon
ourselves, which we will not break.
31 And now pray thou for us, because
thou art a godly woman, and the
Lord shall send us rain to fill our
cisterns, and we shall faint no
32 more. And Judith said unto them,
Hear me, and I will do a thing,
which shall go down to all gene-
rations among the children of our
33 race. Ye shall stand at the gate
this night, and I will go forth with
my maid: and, within the days
after which ye said that ye would
deliver the city to our enemies, the
Lord shall visit Israel by my hand.
34 But ye shall not inquire of mine
act: for I will not declare it unto
you, till the things be finished that
35 I do. And Ozias and the rulers
said unto her, Go in peace, and the
Lord God be before thee, to take
36 vengeance on our enemies. And
they returned from the tent, and
went to their stations.

9 But Judith fell upon her face,
and put ashes upon her head, and
uncovered the sackcloth where-
with she was clothed; and the
incense of that evening was now
being offered at Jerusalem in the
house of God, and Judith cried
unto the Lord with a loud voice,
and said,
2 O Lord God of my father Simeon,
into whose hand thou gavest a
sword to take vengeance of the
strangers, who loosened the girdle
of a virgin to defile her, and un-
covered the thigh to her shame, and
profaned the womb to her reproach;
for thou saidst, It shall not be so;
3 and they did so: wherefore thou
gavest their rulers to be slain, and
their bed, [1] which was ashamed for
her that was deceived, to be dyed
in blood, and smotest the servants
with their lords, and the lords
4 upon their thrones; and gavest
their wives for a prey, and their
daughters to be captives, and all
their spoils to be divided among thy
dear children; which were moved
with zeal for thee, and abhorred
the pollution of their blood, and
called upon thee for aid: O God, O
my God, hear me also that am a
5 widow. For thou wroughtest the
things that were before those things,
and those things, and such as en-
sued after; and thou didst devise
the things which are now, and the
things which are to come: and the
6 things which thou didst devise came
to pass; yea, the things which thou
didst determine stood before thee,
and said, Lo, we are here: for all
thy ways are prepared, and thy
judgement is with foreknowledge.
7 For, behold, the Assyrians are mul-
tiplied in their power; they are
exalted with horse and rider; they
have gloried in the [2] strength of their
footmen; they have trusted in
shield and spear and bow and sling;
and they know not that thou art
the Lord that breaketh the battles:
8 the Lord is thy name. Dash thou
down their strength in thy power,
and bring down their force in thy
wrath: for they have purposed to
profane thy sanctuary, and to defile
the tabernacle where thy glorious
name resteth, and to cast down
with the sword the horn of thine
9 altar. Look upon their pride, and
send thy wrath upon their heads:
give into my hand, which am a
widow, the might that I have con-
10 ceived. Smite by the deceit of my
lips the servant with the prince,
and the prince with his servant:
break down their stateliness by the
11 hand of a woman. For thy power
standeth not in multitude, nor thy
might in strong men: but thou art
a God of the afflicted, thou art a
helper of the [3] oppressed, an upholder
of the weak, a protector of the
forlorn, a saviour of them that are
12 without hope. Yea, yea, God of
my father, and God of the in-
heritance of Israel, Lord of the
heavens and of the earth, Creator
of the waters, King [4] of every crea-
13 ture, hear thou my prayer: and
make my speech and deceit to be
their wound and stripe, who have
purposed hard things against thy
covenant, and thy hallowed house,
and the top of Sion, and the house
of the possession of thy children.
14 And make every nation and tribe of
thine to know that thou art God,
the God of all power and might,
and that there is none other that
protecteth the race of Israel but
thou.

1 Son authe ties i which was sham for t deceiv that servo

2 Gr arm

3 Gr fean

4 Gr all t crea

10 And it came to pass, when she had ceased to cry unto the God of Israel, and had made an end of all 2 these words, that she rose up where she had fallen down, and called her maid, and went down into the house, in the which she was wont to abide on the sabbath days and 3 on her feast days, and pulled off the sackcloth which she had put on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with rich ointment, and braided the hair of her head, and put a tire upon it, and put on her garments of gladness, wherewith she was wont to be clad in the days of the life of Manasses 4 her husband. And she took sandals for her feet, and put her chains about her, and her bracelets, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to beguile the eyes of all 5 men that should see her. And she gave her maid a leathern bottle of wine, and a cruse of oil, and filled a bag with parched corn and lumps of figs and [1] fine bread; and she packed all her vessels together, and laid them upon her.

[1] Gr. pure.

6 And they went forth to the gate of the city of Bethulia, and found standing thereby Ozias, and the elders of the city, Chabris and 7 Charmis. But when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very ex- 8 ceedingly, and said unto her, The God of our fathers give thee favour, and accomplish thy purposes to the glory of the children of Israel, and to the exaltation of Jerusalem. 9 And she worshipped God, and said unto them, Command that they open unto me the gate of the city, and I will go forth to accomplish the things whereof ye spake with me. And they commanded the young men to open unto her, as 10 she had spoken: and they did so.

And Judith went out, she, and her handmaid with her; and the men of the city looked after her, until she was gone down the mountain, until she had passed the valley, and they could see her no more. 11 And they went straight onward in the valley: and the watch of the 12 Assyrians met her; and they took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a daughter of the Hebrews, and I flee away from their presence; because they are about to be given you to be consumed: 13 and I am coming into the presence of Holofernes the chief captain of your host, to declare words of truth; and I will shew before him a way, whereby he shall go, and win all the hill country, and there shall not be lacking of his men 14 one person, nor one life. Now when the men heard her words, and considered her countenance, the beauty thereof was exceeding marvellous in their eyes, and they 15 said unto her, Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: and now come to his tent, and some of us shall conduct thee, until they shall deliver thee into 16 his hands. But [2] when thou standest before him, be not afraid in thine heart, but declare unto him according to thy words; and he 17 shall entreat thee well. And they chose out of them a hundred men, and appointed them to accompany her and her maid; and they brought them to the tent of Holofernes.

[2] Gr. If.

18 And there was a concourse throughout all the camp, for her coming was noised among the tents; and they came and compassed her about, as she stood without the tent of Holofernes, until they told him of 19 her. And they marvelled at her beauty, and marvelled at the children of Israel because of her, and each one said to his neighbour, Who shall despise this people, that have among them such women? for it is not good that one man of them be left, seeing that, if they are let go, they shall be able to 20 deceive the whole earth. And they that lay near Holofernes, and all his servants, went forth and brought 21 her into the tent. And Holofernes was resting upon his bed under the canopy, which was woven with purple and gold and emeralds and 22 precious stones. And they told him of her; and he came forth into the space before his tent, with silver lamps going before him. 23 But when Judith was come before him and his servants, they all marvelled at the beauty of her countenance; and she fell down upon her face, and did reverence unto him; and his servants raised her up.

11 And Holofernes said unto her, Woman, be of good comfort, fear not in thy heart: for I never hurt any that hath chosen to serve Nebuchadnezzar, the king of all the 2 earth. And now, if thy people that dwelleth in the hill country had not set light by me, I would not have lifted up my spear against them: but they have done these 3 things to themselves. And now tell me wherefore thou didst flee from them, and camest unto us: for thou art come to save thyself; be of good comfort, thou shalt live 4 this night, and hereafter: for there is none that shall wrong thee, but all shall entreat thee well, as is done unto the servants of king 5 Nebuchadnezzar my lord. And Judith said unto him,

Receive the words of thy servant, and

let thy handmaid speak in thy presence, and I will declare no lie
6 unto my lord this night. And if thou shalt follow the words of thy handmaid, God shall bring the thing to pass perfectly with thee; and my lord shall not fail of his purposes.
7 As Nebuchadnezzar king of all the earth liveth, and as his power liveth, who hath sent thee for the preservation of every living thing, not only do men serve him by thee, but also the beasts of the field and the cattle and the birds of the heaven shall live through thy strength, in the time of Nebuchadnezzar and of all his house.
8 For we have heard of thy wisdom and the subtil devices of thy soul, and it hath been reported in all the earth, that thou only art brave in all the kingdom, and mighty in knowledge, and wonderful in feats
9 of war. And now as concerning the matter, which Achior did speak in thy council, we have heard his words: for the men of Bethulia saved him, and he declared unto them all that he had spoken before
10 thee. Wherefore, O lord and master, neglect not his word; but lay it up in thy heart, for it is true: for our race shall not be punished, neither shall the sword prevail against them, except they sin a-
11 gainst their God. And now, that my lord be not defeated and frustrate of his purpose, and that death may fall upon them, their sin hath overtaken them, wherewith they shall provoke their God to anger, whensoever they shall do wicked-
12 ness. Since their victuals failed them, and all their water was scant, they took counsel to lay hands upon their cattle, and determined to consume all those things, which God charged them by his laws that
13 they should not eat: and they are resolved to spend the firstfruits of the corn, and the tenths of the wine and the oil, which they had sanctified, and reserved for the priests that stand before the face of our God in Jerusalem; the which things it is not fitting for any of the people so much as to touch
14 with their hands. And they have sent some to Jerusalem, because they also that dwell there have done this thing, to bring them a
15 licence from the senate. And it shall be, when one shall bring them word, and they shall do it, they shall be given thee to be destroyed
16 the same day. Wherefore I thy servant, knowing all this, fled away from their presence; and God sent me to work things with thee, whereat all the earth shall be astonished, even as many as shall hear
17 it. For thy servant is religious, and serveth the God of heaven day and night: and now, my lord, I will abide with thee, and thy servant will go forth by night into the valley, and I will pray unto God, and he shall tell me when they have committed their sins:
18 and I will come and shew it also unto thee; and thou shalt go forth with all thy host, and there shall be none of them that shall resist
19 thee. And I will lead thee through the midst of Judæa, until thou comest over against Jerusalem; and I will set thy seat in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth before thee: for these things were told me according to my foreknowledge, and were declared unto me, and I was sent to tell thee.
20 And her words were pleasing in the sight of Holofernes and of all his servants; and they marvelled
21 at her wisdom, and said, There is not such a woman from one end of the earth to the other, for beauty
22 of face, and wisdom of words. And Holofernes said unto her, God did well to send thee before the people, that might should be in our hands, and destruction among them that
23 lightly regarded my lord. And now thou art beautiful in thy countenance, and witty in thy words: for if thou shalt do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nebuchadnezzar, and shalt be renowned through the whole earth.

12 And he commanded to bring her in where his silver vessels were set, and bade that they should prepare for her of his own meats, and that she should drink of his own wine.
2 And Judith said, I will not eat thereof, lest there be an occasion of stumbling: but provision shall be made for me of the things that
3 are come with me. And Holofernes said unto her, But if the things that be with thee should fail, whence shall we be able to give thee the like? for there is none
4 of thy race with us. And Judith said unto him, As thy soul liveth, my lord, thy servant shall not spend those things that be with me, until the Lord work by my hand the things that he hath determined.
5 And the servants of Holofernes brought her into the tent, and she slept till midnight, and she rose up
6 toward the morning watch, and sent to Holofernes, saying, Let my lord now command that they suffer thy servant to go forth unto
7 prayer. And Holofernes commanded his guards that they should not stay her: and she abode in the camp three days, and went out every night into the valley of Bethulia, and washed herself at the fountain of water in the camp.
8 And when she came up, she besought the Lord God of Israel to direct her way to the raising up of
9 the children of his people. And she came in clean, and remained in

the tent, until she took her meat toward evening.
10 And it came to pass on the fourth day, Holofernes made a feast to his own servants only, and called none
11 of the officers to the banquet. And he said to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink
12 with us. For, lo, it is a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto
13 us, she shall laugh us to scorn. And Bagoas went from the presence of Holofernes, and came in to her, and said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and to drink wine and be merry with us, and to be made this day as one of the daughters of the children of Asshur, which wait in the house of
14 Nebuchadnezzar. And Judith said unto him, And who am I, that I should gainsay my lord? for whatsoever shall be pleasing in his eyes I will do speedily, and this shall be my joy unto the day of my death.
15 And she arose, and decked herself with her apparel and all her woman's attire; and her servant went and laid fleeces on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat
16 upon them. And Judith came in and sat down, and Holofernes' heart was ravished with her, and his soul was moved, and he desired exceedingly her company: and he was watching for a time to deceive her, from the day that he had seen
17 her. And Holofernes said unto her, Drink now, and be merry with us.
18 And Judith said, I will drink now, my lord, because my life is magnified in me this day more than all
19 the days since I was born. And she took and ate and drank before him what her servant had prepared.
20 And Holofernes took great delight in her, and drank exceeding much wine, more than he had drunk at any time in one day since he was born.

13 But when the evening was come, his servants made haste to depart, and Bagoas shut the tent without, and dismissed them that waited from the presence of his lord; and they went away to their beds: for they were all weary, because the
2 feast had been long. But Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was overflown with
3 wine. And Judith had said to her servant that she should stand without her bedchamber, and wait for her coming forth, as she did daily: for she said she would go forth to her prayer; and she spake to Bagoas
4 according to the same words. And all went away from her presence, and none was left in the bedchamber, neither small nor great. And Judith, standing by his bed, said in her heart, O Lord God of all power, look in this hour upon the works of my hands for the exalta-
5 tion of Jerusalem. For now is the time to help thine inheritance, and to do the thing that I have purposed to the destruction of the enemies which are risen up against
6 us. And she came to the rail of the bed, which was at Holofernes' head, and took down his scimitar from
7 thence; and she drew near unto the bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.
8 And she smote twice upon his neck with all her might, and took away
9 his head from him, and tumbled his body down from the bed, and took down the canopy from the pillars; and after a little while she went forth, and gave Holofernes' head to
10 her maid; and she put it in her bag of victuals: and they twain went forth together unto prayer, according to their custom: and they passed through the camp, and compassed that valley, and went up to the mountain of Bethulia, and came to the gates thereof.
11 And Judith said afar off to the watchmen at the gates, Open, open now the gate: God is with us, even our God, to shew his power yet in Israel, and his might against the enemy, as he hath done even this
12 day. And it came to pass, when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called
13 together the elders of the city. And they ran all together, both small and great, for it was strange unto them that she was come: and they opened the gate, and received them, making a fire to give light, and com-
14 passed them round about. And she said to them with a loud voice, Praise God, praise him: praise God, who hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by my hand
15 this night. And she took forth the head out of the bag, and shewed it, and said unto them, Behold, the head of Holofernes, the chief captain of the host of Asshur, and behold, the canopy, wherein he did lie in his drunkenness; and the Lord smote him by the hand of
16 a woman. And as the Lord liveth, who preserved me in my way that I went, my countenance deceived him to his destruction, and he did not commit sin with me,
17 to defile and shame me. And all the people were exceedingly amazed, and bowed themselves, and worshipped God, and said with one accord, Blessed art thou, O our God, which hast this day brought to nought the enemies of

18 thy people. And Ozias said unto
her, Blessed art thou, daughter, in
the sight of the Most High God,
above all the women upon the
earth; and blessed is the Lord God,
who created the heavens and the
earth, who directed thee to the
smiting of the head of the prince
19 of our enemies. For thy hope shall
not depart from the heart of men
that remember the strength of God
20 for ever. And God turn these things
to thee for a perpetual praise, to
visit thee with good things, because
thou didst not spare thy life by
reason of the affliction of our race,
but didst avenge our fall, walking a
straight way before our God. And all
the people said, So be it, so be it.

14 And Judith said unto them, Hear
me now, my brethren, and take this
head, and hang it upon the battle-
2 ment of your wall. And it shall
be, so soon as the morning shall
appear, and the sun shall come
forth upon the earth, ye shall take
up every one his weapons of war,
and go forth every valiant man of
you out of the city, and ye shall
set a captain over them, as though
ye would go down to the plain to-
ward the watch of the children of
Asshur; and ye shall not go down.
3 And these shall take up their pano-
plies, and shall go into their camp,
and rouse up the captains of the
host of Asshur, and they shall run
together to the tent of Holofernes,
and they shall not find him: and
fear shall fall upon them, and they
4 shall flee before your face. And ye,
and all that inhabit every coast of
Israel, shall pursue them, and over-
5 throw them as they go. But before
ye do these things, call me Achior
the Ammonite, that he may see and
know him that despised the house
of Israel, and that sent him to us,
as it were to death.
6 And they called Achior out of the
house of Ozias; but when he came,
and saw the head of Holofernes in a
man's hand in the assembly of the
people, he fell upon his face, and his
7 spirit failed. But when [1] they had
recovered him, he fell at Judith's
feet, and did reverence unto her,
and said, Blessed art thou in every
tent of Judah, and in every nation,
which hearing thy name shall be
8 troubled. And now tell me all the
things that thou hast done in these
days. And Judith declared unto
him in the midst of the people all
the things that she had done, from
the day that she went forth until
the time that she spake unto them.
9 But when she left off speaking, the
people shouted with a loud voice,
and made a joyful noise in their
10 city. But when Achior saw all the
things that the God of Israel had
done, he believed in God exceed-
ingly, and circumcised the flesh of
his foreskin, and was joined unto
the house of Israel, unto this day.

1 Many authorities read *he had recovered himself.*

11 But as soon as the morning arose,
they hanged the head of Holofernes
upon the wall, and every man took
up his weapons, and they went
forth by bands unto the ascents of
12 the mountain. But when the chil-
dren of Asshur saw them, they sent
hither and thither to their leaders;
but they went to their captains and
tribunes, and to every one of their
13 rulers. And they came to Holo-
fernes' tent, and said to him that
was over all that he had, Waken
now our lord: for the slaves have
been bold to come down against us
to battle, that they may be utterly
14 destroyed. And Bagoas went in,
and knocked at the outer door of
the tent; for he supposed that he
15 was sleeping with Judith. But
when none hearkened to him, he
opened it, and went into the bed-
chamber, and found him cast upon
the threshold dead, and his head
16 had been taken from him. And
he cried with a loud voice, with
weeping and groaning and a mighty
17 cry, and rent his garments. And
he entered into the tent where Ju-
dith lodged: and he found her not,
and he leaped out to the people,
18 and cried aloud, The slaves have
dealt treacherously: one woman of
the Hebrews hath brought shame
upon the house of king Nebuchad-
nezzar; for, behold, Holofernes *lieth*
upon the ground, and his head is
19 not on him. But when the rulers
of the host of Asshur heard the
words, they rent their coats, and
their soul was troubled exceedingly,
and there was a cry and an exceed-
ing great noise in the midst of the
camp.

15 And when they that were in the
tents heard, they were amazed at
the thing that was come to pass.
2 And trembling and fear fell upon
them, and no man durst abide any
more in the sight of his neighbour,
but rushing out with one accord,
they fled into every way of the
3 plain and of the hill country. And
they that had encamped in the hill
country round about Bethulia fled
away. And then the children of
Israel, every one that was a war-
rior among them, rushed out upon
4 them. And Ozias sent to Betomas-
thaim, and Bebai, and Chobai, and
Chola, and to every coast of Israel,
such as should tell concerning the
things that had been accomplished,
and that all should rush forth upon
5 their enemies to destroy them. But
when the children of Israel heard,
they all fell upon them with one
accord, and smote them unto Cho-
bai: yea, and in like manner also
they of Jerusalem and of all the
hill country came (for men had told
them what things were come to
pass in the camp of their enemies),
and they that were in Gilead and
in Galilee fell upon their flank
with a great slaughter, until they

were past Damascus and the bor-
6 ders thereof. But the residue, that dwelt at Bethulia, fell upon the camp of Asshur, and spoiled them, and were enriched exceedingly.
7 But the children of Israel returned from the slaughter, and gat possession of that which remained; and the villages and the cities, that were in the hill country and in the plain country, took many spoils: for there was an exceeding great store.
8 And Joakim the high priest, and the senate of the children of Israel that dwelt in Jerusalem, came to behold the good things which the Lord had shewed to Israel, and to see Judith, and to salute her.
9 But when they came unto her, they all blessed her with one accord, and said unto her, Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our race:
10 thou hast done all these things by thy hand: thou hast done with Israel the things that are good, and God is pleased therewith: blessed be thou with the Almighty Lord for evermore. And all the
11 people said, So be it. And the people spoiled the camp for the space of thirty days: and they gave unto Judith Holofernes' tent, and all his silver cups, and his beds, and his vessels, and all his furniture: and she took them, and placed them on her mule, and made ready her wagons, and heaped them thereon.
12 And all the women of Israel ran together to see her; and they blessed her, and made a dance among them for her; and she took [1] branches in her hand, and gave to the women
13 that were with her. And they made themselves garlands of olive, she and they that were with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and
16 with songs in their mouths. And Judith began to sing this thanksgiving in all Israel, and all the people sang with loud voices this
2 song of praise. And Judith said,

Begin unto my God with timbrels,
Sing unto my Lord with cymbals:
Tune unto him psalm and praise:
Exalt him, and call upon his name.
3 For the Lord is the God that breaketh the battles:
For in his armies in the midst of the people
He delivered me out of the hand of them that persecuted me.
4 Asshur came out of the mountains from the north,
He came with ten thousands of his host,
The multitude whereof stopped the torrents,
And their horsemen covered the hills.
5 He said that he would burn up my borders,
And kill my young men with the sword,
And throw my sucking children to the ground,
And give mine infants for a prey,
And make my virgins a spoil.
6 The Almighty Lord brought them to nought by the hand of a woman.
7 For their mighty one did not fall by young men,
Neither did sons of the Titans smite him,
Nor did high giants set upon him:
But Judith the daughter of Merari made him weak with the beauty of her countenance.
8 For she put off the apparel of her widowhood
For the exaltation of those that were distressed in Israel,
She anointed her face with ointment,
And bound her hair in a tire,
And took a linen garment to deceive him.
9 Her sandal ravished his eye,
And her beauty took his soul prisoner:
The scimitar passed through his neck.
10 The Persians quaked at her daring,
And the Medes were daunted at her boldness.
11 Then my lowly ones shouted aloud,
And my weak ones were terrified and crouched for fear:
They lifted up their voice, and they were turned to flight.
12 The sons of damsels pierced them through,
And wounded them as runagates' children:
They perished by the battle of my Lord.
13 I will sing unto my God a new song:
O Lord, thou art great and glorious,
Marvellous in strength, invincible.
14 Let all thy creation serve thee:
For thou spakest, and they were made,
Thou didst send forth thy spirit, and it builded them,
And there is none that shall resist thy voice.
15 For the mountains shall be moved from their foundations with the waters,
And the rocks shall melt as wax at thy presence:
But thou art yet merciful to them that fear thee.
16 For all sacrifice is little for a sweet savour,
And all the fat is very little for a whole burnt offering to thee:

Compare Macc. 7.

But he that feareth the Lord is great continually.
17 Woe to the nations that rise up against my race:
The Lord Almighty will take vengeance of them in the day of judgement,
To put fire and worms in their flesh;
And they shall weep and feel their pain for ever.
18 Now when they came to Jerusalem, they worshipped God; and when the people were purified, they offered their whole burnt offerings, and their freewill offerings, and
19 their gifts. And Judith dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken for herself out of his bedchamber,
20 for a gift unto the Lord. And the people continued feasting in Jerusalem before the sanctuary for the space of three months, and
21 Judith remained with them. But after these days every one departed to his own inheritance, and Judith went away to Bethulia, and remained in her own possession, and was honourable in her time in all
22 the land. And many desired her, and no man knew her all the days of her life, from the day that Manasses her husband died and
23 was gathered to his people. And she increased in greatness exceedingly; and she waxed old in her husband's house, unto a hundred and five years, and let her maid go free: and she died in Bethulia; and they buried her in the cave
24 of her husband Manasses. And the house of Israel mourned for her seven days: and she distributed her goods before she died to all them that were nearest of kin to Manasses her husband, and to them that were nearest of her own kin-
25 dred. And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

THE REST OF THE CHAPTERS

OF THE

BOOK OF ESTHER,

WHICH ARE FOUND NEITHER IN THE HEBREW, NOR IN THE CHALDEE.

PART OF THE TENTH CHAPTER AFTER THE GREEK.

10 Then Mardocheus said, These
5 things are of God. For I remember
the dream [1] which I saw concerning
these matters, and nothing thereof
6 hath failed. As for the little fountain that became a river, and there was light, and the sun, and much water, the river is Esther, whom the king married, and made queen:
7 and the two dragons are I and
8 Aman: and the nations *are those* that were assembled to destroy the
9 name of the Jews: and my nation, this is Israel, which cried to God, and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all these evils, and God hath wrought signs and great wonders, which have not been done among the nations.
10 Therefore hath he made two lots, one for the people of God, and
11 another for all the nations. And these two lots came at the hour, and time, and day of judgement, before God among all the nations.
12 So God remembered his people, and
13 justified his inheritance. Therefore these days shall be unto them in the month Adar, the fourteenth and fifteenth day of the month, with an assembly, and joy, and with gladness before God, throughout the generations for ever among his people Israel.

11 In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemy his son, brought the epistle of Phrurai *here* set forth, which they said was the same, and that Lysimachus the son of Ptolemy, that was in Jerusalem, had interpreted it.

2 [2] In the second year of the reign of Artaxerxes the great, in the first day of the month Nisan, Mardocheus the son of Jairus, the son of Semeias, the son of Kiseus, of the tribe of Benjamin, had a dream; who was a Jew, and dwelt in the city of Susa, a great man, being a servitor in the king's court;
3 and he was of the captivity, which Nabuchodonosor the king of Babylon carried from Jerusalem with Jechonias king of Judæa; and this
5 was his dream: Behold, [3] noise and tumult, thunderings and earth-

1 See ch. xi. 5-11.

2 T gin of t first cha afte Gre

3 A rea is, a of a tur

quake, *and* uproar upon the earth:
6 and, behold, two great dragons came
forth, both of them ready to fight,
7 and their cry was great. And at
their cry all nations were ready to
battle, that they might fight a-
8 gainst the righteous nation. And,
lo, a day of darkness and gloomi-
ness, tribulation and anguish, afflic-
tion and great uproar upon the
9 earth. And the whole righteous
nation was troubled, fearing [1] the
evils that should befall them, and
10 were ready to perish. Then they
cried unto God, and upon their cry,
as it were from a little fountain,
there came a great river, *even* much
11 water. The light and the sun rose
up, and the lowly were exalted, and
12 devoured the glorious. Now when
Mardocheus, who had seen this
dream, and what God had deter-
mined to do, was awake, he bare it
in mind, and until night by all means
12 was desirous to know it. And
Mardocheus took his rest in the
court with Gabatha and Tharra, the
two eunuchs of the king, that were
2 keepers of the court. And he heard
their communings, and searched
out their purposes, and learned that
they were about to lay hands upon
Artaxerxes the king; and he certi-
3 fied the king of them. Then the
king examined the two eunuchs,
and after that they had confessed
4 it, they were led to execution. And
the king wrote these things for a
memorial; Mardocheus also wrote
5 concerning these things. So the
king commanded Mardocheus to
serve in the court, and for this he
6 gave him gifts. Howbeit Aman the
son of Amadathus, a Bugean, who
was in great honour with the king,
sought to molest Mardocheus and
his people because of the two eu-
nuchs of the king.
13 [2] Now this is the copy of the
letter: The great king Artaxerxes
writeth these things to the princes
of a hundred and seven and twenty
provinces from India unto Ethiopia,
and to the governors that are set
2 under them. After that I became
lord over many nations, and had
dominion over the whole world,
not lifted up with presumption of
my authority, but carrying myself
alway with equity and mildness,
I purposed to settle my subjects
continually in a quiet life, and
making my kingdom peaceable, and
open for passage to the utmost
coasts, to renew peace, which is
3 desired of all men. Now when I
asked my counsellors how this might
be brought to pass, Aman, that ex-
celled in wisdom among us, and
was approved for his constant good
will and stedfast fidelity, and had
the honour of the second place in
4 the kingdom, declared unto us, that
in all nations throughout the world
there was scattered a certain ma-
lignant people, that had laws con-
trary to all nations, and continually
set aside the commandments of
kings, so as the uniting of our
kingdoms, honourably intended by
5 us, cannot go forward. Seeing then
we understand that this nation is
alone continually in opposition unto
all men, following perversely a life
which is strange to *our* laws, and
evil affected to our state, working
all the mischief they can, that our
kingdom may not be firmly sta-
6 blished: therefore have we com-
manded, that they that are signi-
fied in writing unto you by Aman,
who is ordained over the affairs,
and is a second father unto us,
shall all, with their wives and
children, be utterly destroyed by
the sword of their enemies, with-
out all mercy and pity, the four-
teenth day of the twelfth month
7 Adar of this present year: that they,
who of old and now also are mali-
cious, may in one day with violence
go down to [3] the grave, and so ever
hereafter cause our affairs to be
well settled, and without trouble.
8 [4] Then *Mardocheus* made his prayer
unto the Lord, calling to remem-
brance all the works of the Lord,
9 and said, O Lord, Lord, thou King
Almighty: for the whole world is
in thy power, and if it be thy
will to save Israel, there is no
10 man that can gainsay thee: for
thou hast made heaven and earth,
and all the wondrous things that
11 are beneath the heaven; and thou
art Lord of all, and there is no
man that can resist thee, which
12 art the Lord. Thou knowest all
things, and thou knowest, Lord,
that it was neither in contempt
nor pride, nor for any desire of
glory, that I did not bow down
13 to proud Aman. For I could have
been content with good will for
the salvation of Israel to kiss the
14 soles of his feet. But I did this,
that I might not prefer the glory
of man above the glory of God:
neither will I bow down unto any
but to thee, which art my Lord,
15 neither will I do it in pride. And
now, O Lord, thou God *and* King,
the God of Abraham, spare thy
people: for their eyes are upon us
to bring us to nought, and they
desire to destroy the heritage, that
hath been thine from the beginning.
16 Despise not thy portion, which thou
didst redeem out of the land of
17 Egypt for thine own self. Hear
my prayer, and be merciful unto
thine inheritance: and turn our
mourning into feasting, that we
may live, O Lord, and sing praises
to thy name: and destroy not the
mouth of them that praise thee,
O Lord.
18 And all Israel cried out mightily, be-
cause their death was before their eyes.
14 Queen Esther also, being seized *as it*
were with the agony of death, resort-
2 ed unto the Lord: and laid away her

[1] Gr. *Their own evils.*

[2] Part of the third chapter after the Greek, following Esth. iii. 13.

[3] Gr. *Hades.*

[4] Part of the fourth and fifth chapters after the Greek, following Esth. iv. 17.

glorious apparel, and put on the garments of anguish and mourning: and instead of the most excellent ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places of the ornaments of her joy she covered with her tangled 3 hair. And she prayed unto the Lord, the God of Israel, saying, O my Lord, thou only art our King: help me that am desolate and have 4 no other helper but thee: for my 5 danger is in mine hand. From my youth up I have heard in the tribe of my family, that thou, O Lord, tookest Israel from among all the nations, and our fathers from all their progenitors, for a perpetual inheritance, and didst perform for them whatsoever thou didst pro- 6 mise. And now we have sinned before thee, and thou hast given us into the hands of our enemies, 7 because we glorified their gods: O 8 Lord, thou art righteous. Nevertheless it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their 9 idols, that they will abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and thine 10 altar, and open the mouths of the heathen to set forth the virtues of [1]idols, and that a fleshly king 11 shall be magnified for ever. O Lord, give not thy sceptre unto them that be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him an example, that hath begun this 12 against us. Remember, O Lord, make thyself known in the time of our affliction, and give me boldness, O King of the gods, and holder 13 of all dominion. Give me eloquent speech in my mouth before the lion: and turn his heart to hate him that fighteth against us, that there may be an end of him, and of them that are likeminded with 14 him: but deliver us with thine hand, and help me that am desolate and have no other *helper* but 15 thee, O Lord. Thou hast knowledge of all things; and thou knowest that I hate the glory of the wicked, and abhor the bed of the uncircumcised, and of every 16 alien. Thou knowest my necessity: that I abhor the sign of my high estate, which is upon mine head in the days wherein I shew myself. I abhor it as a menstruous rag, and I wear it not when I am 17 private by myself. And thine handmaid hath not eaten at Aman's table, neither have I honoured the king's feast, nor drunk the wine of 18 the drink offerings. Neither had thine handmaid any joy since the day that I was brought hither to this present, but in thee, O Lord,

1 Gr. *vain things.*

19 thou God of Abraham. O God, that art mighty above all, hear the voice of the forlorn, and deliver us out of the hands of the mischievous, and deliver me out of my fear.

15 And upon the third day, when she had ended her prayer, she laid away her garments of service, and 2 put on her glorious apparel. And being majestically adorned, after she had called upon the all-seeing God and saviour, she took her two 3 maids with her: and upon the one she leaned, as carrying herself deli- 4 cately; and the other followed, bear- 5 ing up her train. And she was ruddy through the perfection of her beauty, and her countenance was cheerful *and* right amiable: but her heart was in anguish for 6 fear. Then having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all *glittering* with gold and precious stones; 7 and he was very dreadful. Then lifting up his countenance that was flushed with glory, he looked *upon her* in fierce anger: and the queen fell down, and turned pale, and fainted, and she bowed herself upon the head of the 8 maid that went before. Then God changed the spirit of the king into mildness, who in an agony leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with soothing words, and said unto 9 her, Esther, what is the matter? I am thy brother, be of good cheer: 10 thou shalt not die, for [2]our commandment is for our subjects: come 11 near. So he held up his golden sceptre, and laid it upon her neck, 12 and embraced her, and said, Speak 13 unto me. Then said she unto him, I saw thee, my lord, as an angel of God, and my heart was troubled 14 for fear of thy glory. For wonderful art thou, my lord, and thy coun- 15 tenance is full of grace. And as she was speaking, she fell down 16 for faintness. Then the king was troubled, and all his servants comforted her.[3]

16 [4]The great king Artaxerxes unto the governors of countries in a hundred and seven and twenty provinces from India unto Ethiopia, and unto them that are well affected 2 to our state, greeting. Many, the more often they are honoured with the great bounty of their benefactors, the more proud they are 3 waxen, and endeavour to hurt not our subjects only, but not being able to bear abundance, do take in hand to practise also against 4 those that do them good: and take not only thankfulness away from among men, but also lifted up with the boastful words of them that were never good, they think to

2 Or, *the commandment as unto thine vain* Gr. *commandment come*

3 He follo Esth

4 Pa the chap after Gree follo Esth 13.

escape the evil-hating justice of God,
5 who alway seeth all things. Oftentimes also fair speech of those that are put in trust to manage their friends' affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless ca-
6 lamities: beguiling with the false deceit of their lewd disposition the
7 innocent good will of princes. Now ye may see this, as we have declared, not so much by more ancient histories, as ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them that are unworthily placed in
8 authority. And we must take care for the time to come, to render our kingdom quiet and peaceable for all
9 men, both by changing our purposes, and always judging things that come before our eyes with more equal
10 proceeding. For Aman, a Macedonian, the son of Amadathus, an alien in truth from the Persian blood, and far distant from our goodness, being as a guest received
11 of us, had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all men, as the next person
12 unto the royal throne. But he, not bearing his high estate, went about to deprive us of our kingdom and
13 our life; having by manifold and cunning deceits sought *of us* the destruction, as well of Mardocheus, who saved our life, and continually procured our good, as also of Esther the blameless partaker of our king-
14 dom, together with their whole nation. For by these means he thought, finding us destitute *of friends*, to have translated the kingdom of the
15 Persians to the Macedonians. But we find that the Jews, whom this most ungracious wretch hath delivered to utter destruction, are no evil-doers, but live by most just
16 laws: and that they be children of the most high and most mighty living God, who hath ordered the kingdom both unto us and to our progenitors in the most excellent
17 manner. Wherefore ye shall do well not to put in execution the letters sent unto you by Aman the son of
18 Amadathus. For he, that was the worker of these things, is hanged at the gates of Susa with all his family: God, who ruleth all things, speedily rendering vengeance to him
19 according to his deserts. Therefore ye shall publish openly the copy of this letter in all places, and let the
20 Jews live after their own laws, and ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar, they may defend themselves against those who set upon them in the time of
21 their affliction. For Almighty God hath made this day to be a joy unto them, instead of the destruction of
22 the chosen people. And ye shall therefore among your commemorative feasts keep it a high day with
23 all feasting: that both now and hereafter there may be safety to us, and the well affected Persians; but to those which do conspire against
24 us a memorial of destruction. Therefore every city or country whatsoever, which shall not do according to these things, shall be utterly destroyed without mercy with [1] fire and sword; it shall be made not only unpassable for men, but also most hateful to wild beasts and fowls for ever.

[1] Gr. *spear and fire.*

THE

WISDOM OF SOLOMON.

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1 Love righteousness, ye that be judges of the earth,
Think ye of the Lord [1] with a good mind,
And in singleness of heart seek ye him;
2 Because he is found of them that tempt him not,
And is manifested to them that do not distrust him.
3 For crooked thoughts separate from God;
And the *supreme* Power, when it is brought to the proof, [2] putteth to confusion the foolish:
4 Because wisdom will not enter into a soul that deviseth evil,
Nor dwell in a body that is held in pledge by sin.
5 For a holy spirit of discipline will flee deceit,
And will start away from thoughts that are without understanding,
And will be [3] put to confusion when unrighteousness hath come in.
6 For [4] wisdom is a spirit that loveth man,

[3] Gr. *convicted.*
[4] Some authorities read *the spirit of wisdom is loving to man.*

[illegible]
[illegible]
Because God searcheth [illegible] of his heart,
And a hearer of his tongue:
7 Because the spirit of the Lord hath filled the world,
And that which holdeth all things together hath knowledge of every word.
8 Therefore no man that uttereth unrighteous things shall be unseen:
Neither shall Justice, when it convicteth, pass him by.
9 For in the midst of his counsels the ungodly shall be searched out:
And the sound of his words shall come unto the Lord
To bring to conviction his lawless deeds:
10 Because there is an ear of jealousy that listeneth to all things,
And the noise of murmurings is not hid.
11 Beware then of unprofitable murmuring,
And refrain your tongue from backbiting;
Because no secret utterance shall go on its way void,
And a mouth that belieth destroyeth a soul.
12 Court not death in the error of your life;
Neither draw upon yourselves destruction by the works of your hands:
13 Because God made not death;
Neither delighteth he when the living perish:
14 For he created all things that they might have being:
And [4] the generative powers of the world are healthsome,
And there is no poison of destruction in them:
Nor hath Hades [5] royal dominion upon earth,
15 For righteousness is immortal:
16 But ungodly men by their hands and their words called [6] death unto them:
Deeming him a friend they [7] consumed away,
And they made a covenant with him,
Because they are worthy to be of his portion.

2 For they said [8] within themselves, reasoning not aright,
Short and sorrowful is our life;
And there is no healing when a man cometh to his end,
And none was ever known that [9] gave release from Hades.
2 Because by mere chance were we born,
And hereafter we shall be as though we had never been:
Because the breath in our nostrils is smoke,
And [10] while our heart beateth reason is a spark,
3 Which being extinguished, the body shall be turned into ashes,
And the spirit shall be dispersed as thin air:
4 And our name shall be forgotten in time,
And no man shall remember our works:
And our life shall pass away as the traces of a cloud,
And shall be scattered as is a mist,
When it is chased by the beams of the sun,
And overcome by the heat thereof.
5 For our allotted time is the passing of a shadow,
And our end retreateth not:
Because it is fast sealed, and none returneth back.
6 Come therefore and let us enjoy the good things that now are:
And let us use the creation [11] with all our soul as youth's possession.
7 Let us fill ourselves with costly wine and perfumes:
And let no flower of springtime pass us by:
8 Let us crown ourselves with rosebuds, before they be withered:
9 Let none of us go without his share in our proud revelry:
Everywhere let us leave tokens of our mirth:
Because this is our portion, and our lot is this.
10 Let us oppress the rightteous poor;
Let us not spare the widow,
Nor reverence the hairs of the old man gray for length of years.
11 But let our strength be *to us* a law of righteousness:
For that which is weak is [12] found to be of no service.
12 But let us lie in wait for the righteous man,
Because he is of disservice to us,
And is contrary to our works,
And upbraideth us with sins against [13] the law,
And layeth to our charge sins against our discipline.
13 He professeth to have knowledge of God,
And nameth himself [20] servant of the Lord.
14 He became to us a reproof of our thoughts.
15 He is grievous unto us even to behold,
Because his life is unlike other men's,
And his paths are of strange fashion.
16 We were accounted of him as base metal,
And he abstaineth from our ways as from uncleannesses.
The latter end of the righteous he calleth happy;
And he vaunteth that God is his father.
17 Let us see if his words be true,
And let us try what shall befall in the ending of his *life*.

4 Or, all the races of creatures in the world
5 Or, a royal house
6 Or, Hades Or, him.
7 Or, were consumed with love of him
8 Or, among
9 Or, ye turned out of Hades
10 Or, reason is a spark kindled by the beating of our heart

18 For if the righteous man is God's
son, he will uphold him,
And he will deliver him out of the
hand of his adversaries.
19 With outrage and torture let us put
him to the test,
That we may learn his gentle-
ness,
And may prove his patience under
wrong.
20 Let us condemn him to a shameful
death;
For [1] he shall be visited according
to his words.

21 Thus reasoned they, and they were
led astray;
For their [2] wickedness blinded
them,
22 And they knew not the mysteries of
God,
Neither hoped they for wages of
holiness,
Nor did they judge *that there is* a
prize for blameless souls.
23 Because God created man for incor-
ruption,
And made him an image of his own
[3] proper being;
24 But by the envy of the devil death
entered into the world,
And they that are of his portion
make trial thereof.
3 But the souls of the righteous are
in the hand of God,
And no torment shall touch
them.
2 In the eyes of the foolish they
seemed to have died;
And their departure was accounted
to be their hurt,
3 And their journeying away from us
to be their ruin:
But they are in peace.
4 For even if in the sight of men they
be punished,
Their hope is full of immor-
tality;
5 And having borne a little chasten-
ing, they shall receive great
good;
Because God made trial of them,
and found them worthy of him-
self.
6 As gold in the furnace he proved
them,
And as a whole burnt offering he
accepted them.
7 And in the time of their visitation
they shall shine forth,
And as sparks among stubble they
shall run to and fro.
8 They shall judge nations, and have
dominion over peoples;
And the Lord shall reign over them
for evermore.
9 They that trust on him shall under-
stand truth,
And [4] the faithful shall abide with
him in love;
Because grace and mercy are to his
chosen.

10 But the ungodly shall be requited
even as they reasoned,

They which lightly regarded [5] the
righteous *man*, and revolted from
the Lord;
11 (For he that setteth at nought
wisdom and discipline is miser-
able;)
And void is their hope and their
toils unprofitable,
And useless are their works:
12 Their wives are foolish, and wicked
are their children;
13 Accursed is their begetting.
Because happy is the barren that is
undefiled,
She who hath not conceived in
transgression;
She shall have fruit when *God*
visiteth souls.
14 And *happy is* the eunuch which hath
wrought no lawless deed with his
hands,
Nor imagined wicked things against
the Lord;
For there shall be given him
for his faithfulness [6] a peculiar
favour,
And a lot in the sanctuary of the
Lord more delightsome *than wife
or children*.
15 For good labours have fruit of great
renown;
And the root of understanding can-
not fail.
16 But children of adulterers shall not
come to maturity,
And the seed of an unlawful bed
shall vanish away.
17 For if they live long, they shall be
held in no account,
And at the last their old age shall
be without honour.
18 And if they die quickly, they [7] shall
have no hope,
Nor in the day of decision *shall they
have* consolation.
19 For [8] the end of an unright-
eous generation is alway griev-
ous.
4 Better *than this* is childlessness
with virtue;
For in the memory [9] of virtue is
immortality:
Because it is recognised both before
God and before men.
2 When it is present, *men* imitate
it;
And they long after it when it is
departed:
And [10] throughout all time it
marcheth crowned in tri-
umph,
Victorious in the strife for the
prizes that are undefiled.
3 But the multiplying brood of the
ungodly shall be of no profit,
And [11] with bastard [12] slips they shall
not strike deep root,
Nor shall they establish a sure
hold.
4 For even if these [13] put forth
boughs and flourish for a sea-
son,
Yet, standing unsure, they shall be
shaken by the wind,
And by the violence of winds they
shall be rooted out.

[5] Or, *that which is righteous*

[6] Or, *the grace of God's chosen* Gr. *a chosen grace.*

[7] Some authorities read *have.*

[8] Gr. *the ends . . . are grievous.*

[9] Gr. *of it.*

[10] Gr. *in the age.*

[11] Gr. *from.*

[12] Or, *offshoots*

[13] Gr. *in boughs flourish.*

5 *Their* branches shall be broken off
before they come to maturity,
And their fruit *shall be* useless,
Never ripe to eat, and fit for nothing.
6 For children unlawfully begotten
are witnesses of wickedness
Against parents when *God* searcheth them out.

7 But a righteous man, though he die
before his time, shall be at rest.
8 (For honourable old age is not that
which standeth in length of time,
Nor is its measure given by number
of years:
9 But understanding is gray hairs
unto men,
And an unspotted life is ripe old
age.)
10 Being found well-pleasing unto God
he was beloved *of him*,
And while living among sinners he
was translated:
11 He was caught away, lest [1] wickedness should change his understanding,
Or guile deceive his soul.
12 (For the bewitching of naughtiness
bedimmeth the things which are
good,
And the giddy whirl of desire perverteth an innocent mind.)
13 Being made perfect in a little while,
he fulfilled long [2] years;
14 For his soul was pleasing unto the
Lord:
Therefore [3] hasted he out of the
midst of wickedness.
15 But as for the peoples, seeing and
understanding not,
Neither laying [4] this to heart,
That grace and mercy are with his
chosen,
And that [5] he visiteth his holy
ones:—
16 But a righteous man that is dead
shall condemn the ungodly that
are living,
And youth that is quickly perfected
the many years of an unrighteous
man's old age;
17 For *the ungodly* shall see a wise
man's end,
And shall not understand what the
Lord purposed concerning him,
And for what he safely kept him:—
18 They shall see, and they shall despise;
But them the Lord shall laugh to
scorn.
And after this they shall become a
dishonoured carcase,
And [6] a reproach among the dead
for ever:
19 Because he shall dash them speechless to the ground,
And shall shake them from the
foundations,
And they shall [7] lie utterly waste,
and they shall be in anguish,
And their memory shall perish.

20 They shall come, [8] when their sins
are reckoned up, with coward
fear:
And their lawless deeds shall convict them to their face.
5 Then shall the righteous man stand
in great boldness
Before the face of them that afflicted him,
And them that make his labours of
no account.
2 When they see [9] *it*, they shall be
troubled with terrible fear,
And shall be amazed at the marvel
of *God's* salvation.
3 They shall say [10] within themselves
repenting,
And for distress of spirit shall they
groan,
This was he whom aforetime we
had in derision,
And *made* a parable of [11] reproach:
4 We fools accounted his life madness,
And his end without honour:
5 How was he numbered among sons
of God?
And *how* is his lot among saints?
6 Verily we went astray from the
way of truth,
And the light of righteousness
shined not for us,
And the sun rose not for us.
7 We [12] took our fill of the paths of
lawlessness and destruction,
And we journeyed through trackless
deserts,
But the way of the Lord we knew
not.
8 What did our arrogancy profit us?
And what good have riches [13] and
vaunting brought us?
9 Those things all passed away as a
shadow,
And as a message that runneth
by:
10 As a ship passing through the
billowy water,
Whereof, when it is gone by, there
is no trace to be found,
Neither pathway of its keel in the
billows:
11 Or as when a bird flieth through
the air,
No token of *her* passage is found,
But the light wind, lashed with the
stroke of her pinions,
And rent asunder [14] with the violent
rush of the moving wings, is
passed through,
And afterwards no sign of *her* coming is found therein:
12 Or as when an arrow is shot at a
mark,
The air disparted closeth up again
immediately,
So that men know not where it
passed through:
13 So we also, as soon as we were born,
[15] ceased to be;
And of virtue we had no sign to
shew,
But in our wickedness we were
utterly consumed.
14 Because the hope of the ungodly
man is as chaff carried by the
wind,
And [16] as [17] foam vanishing before a
tempest;

1 Or, malice
2 Gr. times.
3 Or, he hastened him away
4 Gr. such a thing as this.
5 Gr. his visitation is with.
6 Or, be for outrage
7 Or, be a perpetual desolation
8 Or, when they reckon up their sins

And is scattered as smoke *is scattered* by the wind,
And passeth by as the remembrance of a guest that tarrieth but a day.

15 But the righteous live for ever,
And in the Lord is their reward,
And the care for them with the Most High.
16 Therefore shall they receive the crown of royal dignity
And the diadem of beauty from the Lord's hand;
Because with his right hand shall he cover them,
And with his arm shall he shield them.
17 He shall take his jealousy as complete armour,
And shall make the *whole* creation his weapons [1] for vengeance on *his* enemies:
18 He shall put on righteousness as a breastplate,
And shall array himself with judgement unfeigned as with a helmet;
19 He shall take holiness as an invincible shield,
20 And he shall sharpen stern wrath for a sword:
And the world shall go forth with him to fight against *his* insensate *foes*.
21 Shafts of lightning shall fly with true aim,
And from the clouds, as from a well drawn bow, shall they leap to the mark.
22 And *as* from an engine of war shall be hurled hailstones full of wrath;
The water of the sea shall be angered against them,
And rivers shall sternly overwhelm them:
23 A mighty blast shall encounter them,
And as a tempest shall it winnow them away:
And *so* shall lawlessness make all the land desolate,
And their evil-doing shall overturn the thrones of princes.

6 Hear therefore, ye kings, and understand;
Learn, ye judges of the ends of the earth:
2 Give ear, ye that have dominion over much people,
And make your boast [2] in multitudes of nations.
3 Because your dominion was given you from the Lord,
And your sovereignty from the Most High;
Who shall search out your works,
And shall make inquisition of your counsels:
4 Because being officers of his kingdom
Ye did not judge aright,
Neither kept ye [3] law, nor walked after the counsel of God.
5 Awfully and swiftly shall he come upon you:
Because a stern judgement befalleth them that be in high place:
6 For the man of low estate may be pardoned in mercy,
But mighty men shall be [4] searched out mightily.
7 For the Sovereign Lord of all will not refrain himself for any *man's* person,
Neither will he reverence greatness;
Because it is he that made *both* small and great,
And alike he taketh thought for all;
8 But [5] strict is the scrutiny that cometh upon the powerful.
9 Unto you therefore, O princes, are my words,
That ye may learn wisdom and [6] fall not from the right way.
10 For they that have kept holily the things that are holy shall *themselves* be [7] hallowed;
And they that have been taught them shall find what to answer;
11 Set your desire therefore on my words;
Long for *them*, and ye shall be [8] trained by *their* discipline.
12 Wisdom is radiant and fadeth not away;
And easily is she beheld of them that love her,
And found of them that seek her.
13 She forestalleth them that desire *to know her*, making herself first known.
14 He that riseth up early to *seek* her shall have no toil,
For he shall find her sitting at his gates.
15 For to think upon her is perfectness of understanding,
And he that watcheth for her sake shall quickly be free from care.
16 Because she goeth about, herself seeking them that are worthy of her,
And in their paths she appeareth unto them graciously,
And in every purpose she meeteth them.
17 For [9] her [10] true beginning is desire of discipline;
And the care for discipline is love *of her*;
18 And love *of her* is observance of her laws;
And to give heed to *her* laws confirmeth incorruption;
19 And incorruption [11] bringeth near unto God;
20 So then desire of wisdom promoteth to a kingdom.
21 If therefore ye delight in thrones and sceptres, ye princes of peoples,
Honour wisdom, that ye may reign for ever.
22 But what wisdom is, and how she came into being, I will declare,
And I will not hide mysteries from you;

1 Gr. *put to the test.*
3 Gr. *strong.*
6 Gr. *all not aside.*
7 Or, *accounted holy*
8 Gr. *disciplined.*
9 Or, *her beginning is the true desire*
10 Gr. *truest.*
11 Gr. *maketh to be near.*

But I will trace *her* out [1] from the beginning of creation,
And bring the knowledge of her into clear light,
And I will not pass by the truth;
23 Neither indeed will I take [2] pining envy for my companion in the way,
Because [3] envy shall have no fellowship with wisdom.
24 But a multitude of wise men is salvation to the world,
And an understanding king is tranquillity to *his* people.
25 Wherefore be disciplined by my words, and *thereby* shall ye profit.

7 I myself also am [4] mortal, like to all,
And am sprung from one born of the earth, *the man* first formed,
2 And in the womb of a mother was I moulded into flesh in the time of ten months,
Being compacted in blood of the seed of man and pleasure that came with sleep.
3 And I also, when I was born, drew in the common air,
And fell upon the [5] kindred earth,
Uttering, like all, for my first voice, the selfsame wail:
4 In swaddling clothes was I nursed, and [6] with *watchful* cares.
5 For no king had any other first beginning;
6 But all men have one entrance into life, and a like departure.
7 For this cause I prayed, and understanding was given me:
I called upon *God*, and there came to me a spirit of wisdom.
8 I preferred her before sceptres and thrones,
And riches I esteemed nothing in comparison of her.
9 Neither did I liken to her any priceless gem,
Because all the gold *of the earth* in her presence is a little sand,
And silver shall be accounted as clay before her.
10 Above health and comeliness I loved her,
And I chose to have her rather than light,
Because her bright shining is never laid to sleep.
11 But with her there came to me all good things together,
And in her hands innumerable riches:
12 And I rejoiced over *them* all because wisdom leadeth them;
Though I knew not that she was the [7] mother of them.
13 As I learned without guile, I impart without grudging;
I do not hide her riches.
14 For she is unto men a treasure that faileth not,
And they that use it [8] obtain friendship with God,
Commended *to him* [9] by the gifts which they through discipline present *to him*.
15 But to me may God give to speak [10] with judgement,
And to conceive thoughts worthy of what [11] hath been given *me*;
Because himself is one that guideth even wisdom and that correcteth the wise.
16 For in his hand are both we and our words;
All understanding, and *all* acquaintance with divers crafts.
17 For himself gave me an unerring knowledge of the things that are,
To know the constitution of the world, and the operation of the elements;
18 The beginning and end and middle of times,
The alternations of the solstices and the changes of seasons,
19 The circuits of years and the [12] positions of stars;
20 The natures of living creatures and the ragings of wild beasts,
The violences of [13] winds and the thoughts of men,
The diversities of plants and the virtues of roots:
21 All things that are either secret or manifest I learned,
22 For she that is the artificer of all things taught me, *even* wisdom.

For there is in her a spirit quick of understanding, holy,
[14] Alone in kind, manifold,
Subtil, freely moving,
Clear in utterance, unpolluted,
Distinct, unharmed,
Loving what is good, keen, unhindered,
23 Beneficent, loving toward man,
Stedfast, sure, free from care,
All-powerful, all-surveying,
And penetrating through all spirits
That are quick of understanding, pure, most subtil:
24 For wisdom is more mobile than any motion;
Yea, she pervadeth and penetrateth all things by reason of her pureness.
25 For she is a [15] breath of the power of God,
And a clear effluence of the glory of the Almighty;
Therefore can nothing defiled find entrance into her.
26 For she is an effulgence from everlasting light,
And an unspotted mirror of the working of God,
And an image of his goodness.
27 And she, being one, hath power to do all things;
And remaining in herself, reneweth all things:
And from generation to generation passing into holy souls

1 Or, *from her first beginning*
2 Gr. *wasted.*
3 Gr. *this.*
4 Many authorities read *a mortal man.*
5 Gr. *of like qualities.*
6 Gr. *in.*
7 Some authorities read *first origin.*
8 Gr. *prepare for themselves.*
9 Gr. *for the sake of the presents that come of discipline.*
10 Or, *according to his mind* Or, *according to my mind*
11 Some authorities read *is said.*
12 Or, *constellations*
13 Or, *spirits*
14 Gr. *Sole-born.*
15 Gr. *vapour.*

She maketh *men* friends of God and prophets.
28 For nothing doth God love save him that dwelleth with wisdom.
29 For she is fairer than the sun,
And above [1] all the constellations of the stars:
Being compared with light, she is found *to be* before it;
30 For [2] to the light *of day* succeedeth night,
But against wisdom evil doth not prevail;
8 But she [3] reacheth from one end *of the world* to the other with full strength,
And ordereth all things [4] graciously.
2 Her I loved and sought out from my youth,
And I sought to take her for my bride,
And I became enamoured of her beauty.
3 She glorifieth *her* noble birth in that it is given her to live with God,
And the Sovereign Lord of all loved her.
4 For she is initiated into the knowledge of God,
And she [5] chooseth out *for him* his works.
5 But if riches are a desired possession in life,
What is richer than wisdom, which worketh all things?
6 [6] And if understanding worketh,
Who more than [7] wisdom is an artificer of the things that are?
7 And if a man loveth righteousness,
[8] The fruits of wisdom's labour are virtues,
For she teacheth soberness and understanding, righteousness and courage;
And there is nothing in life for men more profitable than these.
8 And if a man longeth even for much experience,
She knoweth [9] the things of old, and [10] divineth the things to come:
She understandeth subtilties of speeches and interpretations of dark sayings:
She foreseeth signs and wonders, and the issues of seasons and times.
9 I determined therefore to take her unto me to live with me,
Knowing that she is one who would [11] give me good *thoughts* for counsel,
And [12] encourage me in cares and grief.
10 Because of her I shall have glory among multitudes,
And honour in the sight of elders, though I be young.
11 I shall be found of a quick conceit when I give judgement,
And in the presence of [13] princes I shall be admired.
12 When I am silent, they shall wait for me;
And when I open my lips, they shall give heed unto me;

1 Gr. *every arrangement of stars.*
2 Gr. *to this.*
3 Or, *reacheth from end onward unto end mightily*
4 Or, *unto good use*
5 Some authorities read *deviseth* for him.
6 The Greek text of this clause is perhaps corrupt.
7 Gr. *she.*
8 Gr. *Her labours are.*
9 Some authorities read *how to divine the things of old and the things to come.*
10 Gr. *conjecture th.*
11 Or, *hold counsel with me for good things, and . . . against cares and grief*
12 Or, *cheer*
Or, *advise*
13 Or, *mighty men*

And if I continue speaking, they shall lay their hand upon their mouth.
13 Because of her I shall have immortality,
And leave behind an eternal memory to them that come after me.
14 I shall govern peoples,
And nations shall be subjected to me.
15 Dread princes shall fear me when they hear *of me*:
Among *my* [14] people I shall shew myself a good *ruler*, and in war courageous.
16 When I am come into my house, I shall find rest with her;
For converse with her hath no bitterness,
And to live with her hath no pain, but gladness and joy.
17 When I considered these things in myself,
And took thought in my heart how that in kinship unto wisdom is immortality,
18 And in her friendship is good delight,
And in the labours of her hands is wealth that faileth not,
And in [15] assiduous communing with her is understanding,
And great renown in having fellowship with her words,
I went about seeking how to take her unto myself.
19 Now I was [16] a child of parts, and a good soul fell to my lot;
20 Nay rather, being good, I came into a body undefiled.
21 But perceiving that I could not otherwise [17] possess *wisdom* except God gave *her* me
(Yet and to know [18] by whom the grace is given, this *too* came of understanding),
I pleaded with the Lord and besought him,
And with my whole heart I said,
9 O God of the fathers, and [19] Lord who keepest thy mercy,
Who madest all things [20] by thy word;
2 And by thy wisdom thou formedst man,
That he should have dominion over the creatures that were made by thee,
3 And rule the world in holiness and righteousness,
And execute judgement in uprightness of soul;
4 Give me wisdom, her that sitteth by thee on thy [21] throne;
And reject me not from among thy [22] servants:
5 Because I am thy bondman and the son of thy handmaid,
A man weak and short-lived,
And of small power to understand judgement and laws.
6 For even if a man be perfect among the sons of men,
Yet if the wisdom that cometh from

14 Gr. *multitude.*
15 Gr. *practice of communion.*
16 Or, *a goodly child*
17 This is the probable sense: the Greek text is perhaps defective.
18 Gr. *of whom is the grace.*
19 Gr. *Lord of thy mercy.* Compare 2 Sam. vii. 18; Ps. lxxxix. 49.
20 Gr. *in.*
21 Gr. *thrones.*
22 Or, *children*

thee be not with him, he shall be
held in no account.
7 Thou didst choose me before *my*
brethren to be king of thy people,
And to do judgement for thy sons
and daughters.
8 Thou gavest command to build a
sanctuary in thy holy mountain,
And [1] an altar in the city of thy
[2] habitation,
A copy of the holy tabernacle which
thou preparedst aforehand from
the beginning.
9 And with thee is wisdom, which
knoweth thy works,
And was present when thou wast
making the world,
And which understandeth what is
pleasing in thine eyes,
And what is right [3] according to thy
commandments.
10 Send her forth out of the holy heavens,
And from the throne of thy glory
bid her come,
That being present with me she
may toil *with me*,
And *that* I may learn what is well-pleasing before thee.
11 For she knoweth all things and hath
understanding *thereof*,
And in my doings she shall guide
me in *ways of* soberness,
And she shall guard me in her
glory.
12 And *so* shall my works be acceptable,
And I shall judge thy people righteously,
And I shall be worthy of my father's [4] throne.
13 For what man shall know the counsel of God?
Or who shall conceive what the
Lord willeth?
14 For the thoughts of mortals are
[5] timorous,
And our devices are prone to fail.
15 For a corruptible body weigheth
down the soul,
And the earthy frame lieth heavy
on a mind that [6] is full of cares.
16 And hardly do we [7] divine the things
that are on earth,
And the things that are close at
hand we find with labour;
But the things that are in the heavens who *ever yet* traced out?
17 And who *ever* gained knowledge of
thy counsel, except thou [8] gavest
wisdom,
And sentest thy holy spirit [9] from
on high?
18 And it was thus that the ways of
them which are on earth were
corrected,
And men were taught the things
that are pleasing unto thee;
And through wisdom were they
saved.

1 Or, *a place of sacrifice*
2 Gr. *tabernacling.*
3 Gr. *in.*
4 Gr. *thrones.*
5 The Greek text here is perhaps corrupt.
6 Or, *museth upon many things*
7 Gr. *conjecture.*
8 Or. *hadst given . . . and sent*
9 Gr. *from the highest.*

10 [10] Wisdom guarded to the end the
first formed father of the world,
that was created alone,
And delivered him out of his own
transgression,
2 And gave him strength to get dominion over all things.
3 But when an unrighteous man fell
away from her in his anger,
He perished himself in the rage
wherewith he slew his brother.
4 And when for his cause the earth
was drowning with a flood,
Wisdom again saved it,
Guiding the righteous man's course
by a poor piece of wood.

5 Moreover, when nations consenting
together in wickedness had been
confounded,
[10] Wisdom knew the righteous man,
and preserved him blameless unto
God,
And kept him strong when his heart
yearned toward his child.

6 While the ungodly were perishing,
[10] wisdom delivered a righteous
man,
When he fled from the fire that descended out of heaven on [11] Pentapolis.
7 To whose wickedness a smoking
waste still witnesseth,
And plants bearing fair fruit that
cometh not to ripeness;
Yea and a [12] disbelieving soul hath
a memorial *there*, a pillar of salt
still standing.
8 For having passed wisdom by,
Not only were they disabled from
recognising the things which are
good,
But they also left behind them [13] for
human life a monument of their
folly;
To the end that [14] where they [15] went
astray they might fail even to be
unseen:
9 But wisdom delivered out of troubles those that waited on her.

10 When a righteous man was a fugitive from a brother's wrath,
[10] wisdom guided him in straight
paths;
She shewed him God's kingdom,
and gave him knowledge of holy
things;
She prospered him in his toils,
and multiplied the fruits of his
labour;
11 When in their covetousness *men*
dealt hardly with him,
She stood by him and made him
rich;
12 She guarded him from enemies,
And from those that lay in wait she
kept him safe,
And over his sore conflict she watched as judge,

10 Gr.
11 Th *the* *of th* *citie*
12 O *true*
13 O *their*
14 G *wher*
15 G *stum*

That he might know that godliness
is more powerful than [1]all.
12 When a righteous man was sold,
[2]wisdom forsook him not,
But [3]from sin she delivered
him;
She went down with him into a
dungeon,
14 And in bonds she left him not,
Till she brought him the sceptre of
a kingdom,
And authority over those that dealt
tyrannously with him;
She shewed them also to be false
that had mockingly accused him,
And gave him eternal glory.

15 [2]Wisdom delivered a holy people
and a blameless seed from a nation
of oppressors.
16 She entered into the soul of a ser-
vant of the Lord,
And withstood terrible kings in
wonders and signs.
17 She rendered unto holy men a re-
ward of their toils;
She guided them along a marvellous
way,
And became unto them a covering
in the day-time,
And a flame of stars through the
night.
18 She brought them over the Red
sea,
And led them through much water;
19 But their enemies she drowned,
And out of the bottom of the deep
she cast them up.
20 Therefore the righteous spoiled the
ungodly;
And they sang praise to thy holy
name, O Lord,
And extolled with one accord thy
hand that fought for them:
21 Because wisdom opened the mouth
of the dumb,
And made the tongues of babes to
speak clearly.

11 She prospered their works in the
hand of a holy prophet.

2 They journeyed through a desert
without inhabitant,
And in trackless regions they pitch-
ed their tents.
3 They withstood enemies, and [4]re-
pelled foes.
4 They thirsted, and they called upon
thee,
And there was given them water
out of [5]the [6]flinty rock,
And healing of their thirst out of
the hard stone.
5 For by what things their foes were
punished,
By these they in their need were
benefited.
6 [7]When *the enemy* were troubled
with clotted blood instead of a
river's ever-flowing fountain,
7 To rebuke the decree for the slay-
ing of babes,
Thou gavest them abundant water
beyond all hope,
8 Having shewn *them* by [8]the thirst
which they had suffered how
thou didst punish the adver-
saries.
9 For when they were tried, albeit
but in mercy chastened,
They learned how the ungodly were
tormented, being judged with
wrath:
10 For these, as a father, admonishing
them, thou didst prove;
But those, as a stern king, con-
demning them, thou didst search
out.
11 Yea and whether they were far off
from the righteous or near *them*,
they were alike distressed;
12 For a double grief took hold on
them,
And a groaning at the remembrance
of things past.
13 For when they heard that through
their own punishments the others
[9]had been benefited,
They felt *the presence of* the
Lord;
14 For him who long before was [10]cast
forth and exposed they left off
mocking:
In the last issue of what came to
pass [11]they marvelled,
Having thirsted in another manner
than the righteous.
15 But in requital of the senseless
imaginings of their unrighteous-
ness,
Wherein they were led astray to
worship irrational reptiles and
wretched vermin,
Thou didst send upon them a mul-
titude of irrational creatures for
vengeance;
16 That they might learn, that by what
things a man sinneth, by these he
is punished.
17 For thine all-powerful hand,
That created the world out of form-
less matter,
Lacked not means to send upon
them a multitude of bears, or
fierce lions,
18 Or [12]new-created wild beasts, full
of rage, *of* unknown *kind*,
Either breathing out a blast of fiery
breath,
Or blowing forth *from their nostrils*
noisome smoke,
Or flashing dreadful sparkles from
their eyes;
19 Which had power not only to con-
sume them by their [13]violence,
But to destroy them even by the
terror of their sight.
20 Yea and without these might
they have fallen by a single
breath,
Being pursued by Justice, and scat-
tered abroad by the breath of
thy power.
But by measure and number and
weight thou didst order all
things.
21 For to be greatly strong is thine
at all times;

[1] Gr. *every one.*
[2] Gr. *she.*
[3] Or, *from the sin of his brethren . . . into a pit*
[4] Or, *took vengeance on foes*
[5] Or, *the steep rock*
[6] See Deut. viii. 15; Ps. cxiv. 8.
[7] The text of this verse is perhaps corrupt.
[8] Gr. *the then thirst.*
[9] Some authorities read *were being.*
[10] Some authorities read *cast forth in hatred they.*
[11] Or, *they marvelled* at him
[12] Some authorities read *unknown wild beasts, full of new-created rage.*
[13] Gr. *harmfulness.*

And the might of thine arm who shall withstand?
22 Because the whole world before thee is as [1]a grain [2]in a balance,
And as a drop of dew that at morning cometh down upon the earth.
23 But thou hast mercy on all men, because thou hast power to do all things,
And thou overlookest the sins of men to the end they may repent.
24 For thou lovest all things that are,
And abhorrest none of the things which thou didst make;
For never wouldest thou have formed anything if thou didst hate it.
25 And how would anything have endured, except thou hadst willed it?
Or that which was not called by thee, *how would* it have been preserved?
26 But thou sparest all things, because they are thine,
O Sovereign Lord, thou lover of *men's* [3]lives;
12 For thine incorruptible spirit is in all things.
2 Wherefore thou convictest by little and little them that [4]fall from the right way,
And, putting them in remembrance by the *very* things wherein they sin, dost thou admonish them,
That escaping from their wickedness they may believe on thee, O Lord.
3 For verily the old inhabitants of thy holy land,
4 Hating *them* because they practised detestable works of enchantments and unholy rites
5 ([5] Merciless slaughters of children,
And sacrificial banquets of men's flesh and of blood),
6 Confederates in an impious fellowship,
And murderers of their own helpless babes,
It was thy counsel to destroy by the hands of our fathers;
7 That the land which in thy sight is most precious of all *lands*
Might receive a worthy colony of God's [6]servants.
8 Nevertheless even these thou didst spare as *being* men,
And thou sentest [7]hornets as forerunners of thy host,
To cause them to perish by little and little;
9 Not that thou wast unable to subdue the ungodly under the hand of the righteous in battle,
Or by terrible beasts or by *one* stern word to make away with them at once:
10 But judging them by little and little thou gavest them a place of repentance,
Not being ignorant that their nature by birth was evil, and their wickedness inborn,
And that their manner of thought would in no wise ever be changed,
11 For they were a seed accursed from the beginning:
Neither was it through fear of any that thou didst leave them *then* unpunished for their sins.
12 For who shall say, What hast thou done?
Or who shall withstand thy judgement?
And who shall accuse thee for the perishing of nations which thou didst make?
Or who shall come and stand before thee as an avenger for unrighteous men?
13 For neither is there any God beside thee that careth for all,
That thou mightest shew *unto him* that thou didst not judge unrighteously:
14 Neither shall king or prince be able to look thee in the face *to plead* for those whom thou hast punished.
15 But being righteous thou rulest all things righteously,
Deeming it a thing alien from thy power
To condemn one that doth not himself deserve to be punished.
16 For thy strength is the beginning of righteousness,
And thy sovereignty over all maketh thee to forbear all.
17 For when men believe not that thou art perfect in power, thou shewest thy strength,
[8]And [9]in dealing with them that know *it* thou puttest their boldness to confusion.
18 But thou, being sovereign over *thy* strength, judgest in gentleness,
And with great forbearance dost thou govern us;
For the power is thine whensoever thou hast the will.
19 But thou didst teach thy people by such works as these,
How that the righteous must be a lover of men;
And thou didst make thy sons to be of good hope,
Because thou givest repentance when men have sinned.
20 For if on them that were enemies of thy [6]servants and due to death
Thou didst take vengeance with so great heedfulness and indulgence,
Giving them times and place whereby they might escape from their wickedness:
21 With how great carefulness didst thou judge thy sons,

1 Gr. *that which just turneth.*
2 Gr. *from.*
3 Or, *souls*
4 Gr. *fall aside.*
5 The words rendered *slaughters* and *impious* in verses 5 and 6 differ but slightly from the readings of the Greek text, which here yield no sense.
6 Or, *children*
7 Or, *wasps*
8 The Greek text here is perhaps corrupt.
9 Or, *in them*

To whose fathers thou gavest oaths
and covenants of good promises!
22 While therefore thou dost chasten us, thou scourgest our enemies
ten thousand times more,
To the intent that we may ponder thy goodness when we judge,
And when we are judged may look for mercy.
23 Wherefore also the unrighteous that lived in folly of life
Thou didst torment through their own abominations.
24 For verily they went astray very far [1] in the ways of error,
Taking as gods those [2] animals which even among their enemies were held in dishonour,
Deceived like foolish babes.
25 Therefore, as unto unreasoning children, thou didst send thy judgement to mock them.
26 But they that would not be admonished [3] by a mocking correction as of children
Shall have experience of a judgement worthy of God.
27 For through the sufferings whereat they were indignant,
Being punished in these creatures which they supposed to be gods,
They saw, and recognised as the true God him whom before they [4] refused to know;
Wherefore also the last end of condemnation came upon them.

13 For verily all men by nature [5] *were but* vain who had no perception of God,
And from the good things that are seen they gained not power to know him that is,
Neither by giving heed to the works did they recognise the artificer:
2 But either fire, or wind, or swift air,
Or [6] circling stars, or raging water, or [7] luminaries of heaven,
They thought to be gods that rule the world.
3 And if it was through delight in their beauty that they took them to be gods,
Let them know how much better than these is their Sovereign Lord:
For the first author of beauty created them:
4 But if it was through astonishment at their power and [8] influence,
Let them understand from them how much more powerful is he that formed them;
5 For from the [9] greatness of the beauty [10] even of created things
[11] In like proportion [12] does man form the image of their first maker.
6 But yet for these [13] men there is but small blame,
For they too peradventure do *but* go astray
While they are seeking God and desiring to find him.
7 For [14] living among his works they make diligent search,
And they [15] yield themselves up to sight, because the things that they look upon are beautiful.
8 But again even they are not to be excused.
9 For if they had power to know so much,
That they should be able to explore [16] the course *of things*,
How is it that they did not sooner find the Sovereign Lord of these *his works*?
10 But miserable [5] *were* they, and [17] in dead things [5] *were* their hopes,
Who called them gods which are works of men's hands,
Gold and silver, wrought with careful art, and likenesses of animals,
Or a useless stone, the work of an ancient hand.
11 Yea and if some [18] woodcutter, having sawn down a [19] tree that is easily moved,
Skilfully strippeth away all its bark,
And fashioning it in comely form maketh a vessel useful for the service of life;
12 And burning the refuse of his handywork to dress his food, eateth his fill;
13 And taking the very refuse thereof which served to no use,
A crooked piece of wood and full of knots,
Carveth it with the diligence of his idleness,
And shapeth it by the skill of his [20] indolence;
[21] *Then* he giveth it the semblance of the image of a man,
14 Or maketh it like some paltry animal,
Smearing it with vermilion, and with [22] paint colouring it red,
And smearing over every stain that is therein;
15 And having made for it a chamber worthy of it,
He setteth it in a wall, making it fast with iron.
16 While then he taketh thought for it that it may not fall down,
Knowing that it is unable to help itself;
(For verily it is an image, and hath need of help;)
17 When he maketh his prayer concerning goods and his marriage and children,
He is not ashamed to speak to that which hath no life;
18 Yea for health he calleth upon that which is weak,
And for life he beseecheth that which is dead,
And for aid he supplicateth that which hath least experience,

1 Or, *even beyond*
2 Gr. *living creatures:* and so elsewhere in this book.
3 Or, *by a correction, which was as children's play* Gr. *by child-play of correction.*
4 Or, *denied that they knew*
5 Or, are
6 Gr. *circle of stars.*
7 Or, *luminaries of heaven, rulers of the world, they thought to be gods*
8 Gr. *efficacy.*
9 Some authorities read *greatness and beauty of.*
10 Some authorities omit *even.*
11 Or, *Correspondently*
12 Gr. *is the first maker of them beheld.*
13 Or, *things*
14 Or, *being occupied with*
15 Or, *trust their sight that the things*
16 Or, *life* Or, *the world* Gr. *the age.*
17 Or, *amongst*
18 Gr. *carpenter* who is a *woodcutter.*
19 Gr. *plant.* The Greek word, slightly changed, would mean *trunk.*
20 Or, *leisure*
21 Or, And
22 Gr. *rouge.*

And for a *good* journey that which
cannot so much as move a step,
19 And for gaining and [1]getting and
good success of his hands
He asketh ability of that which
with its hands is most unable.

14 Again, one preparing to sail, and
about to journey over raging
waves,
Calleth upon a piece of wood more
rotten than the vessel that car-
rieth him;
2 For that *vessel* the hunger for gains
devised,
And an artificer, *even* wisdom, built
it;
3 And thy providence, O Father,
guideth it along,
Because even in the sea thou gavest
a way,
And in the waves a sure path,
4 Shewing that thou canst save out of
every *danger*,
That *so* even without art a man
may put to sea;
5 And it is thy will that the works
of thy wisdom should not be
idle;
Therefore also do men intrust their
lives to a little piece of wood,
And passing through the surge [2]on
a raft are brought safe *to land*.
6 For [3]in the old time also, when
proud giants were perishing,
The hope of the world, taking
refuge on a raft,
Left to [4]the race of men a seed of
generations *to come*,
Thy hand guiding the helm.
7 For blessed [5]hath been wood
through which cometh righteous-
ness:
8 But the *idol* made with hands is
accursed, itself and he that made
it;
Because his was the working, and
the corruptible thing was named
a god:
9 For both the ungodly doer and his
ungodliness are alike hateful to
God;
10 For verily the deed shall be punished
together with him that committed
it.
11 Therefore also [6]among the idols of
the nations shall there be a visita-
tion,
Because, though formed of things
which God created, they were
made an abomination,
And stumblingblocks to the souls
of men,
And a snare to the feet of the fool-
ish.

12 For the devising of idols was the
beginning of fornication,
And the invention of them the
corruption of life:
13 For neither were they from the
beginning, neither shall they be
for ever;
14 For by the vainglorious ness of men
they entered into the world,
And therefore was a speedy end
devised for them.
15 For a father worn with untimely
grief,
Making an image of the child
quickly taken away,
Now honoured him as a god which
was then a dead man,
And delivered to those that were
under him mysteries and solemn
rites.
16 Afterward the ungodly custom, in
process of time grown strong, was
kept as a law,
And by the commandments of
princes the graven images received
worship.
17 And when men could not honour
them in presence because they
dwelt far off,
Imagining the likeness from afar,
They made a visible image of the
king whom they honoured,
That by their zeal they might flatter
the absent as if present.
18 But unto a yet higher pitch was
worship raised even by them that
knew *him* not,
Urged forward by the ambition of
the artificer:
19 For he, wishing peradventure to
please one in authority,
Used his art to force the likeness
toward a greater beauty;
20 And the multitude, allured by reason
of the grace of his handywork,
Now accounted as an object of
devotion him that a little before
was honoured as a man.
21 And this became [7]a hidden danger
unto life,
Because men, in bondage either to
calamity or to tyranny,
Invested stones and stocks with the
incommunicable Name.

22 Afterward it was not enough for
them to go astray as touching the
knowledge of God;
But also, while they live [8]in [9]sore
conflict through ignorance *of him*,
That multitude of evils they call
peace.
23 For either slaughtering children in
solemn rites, or celebrating secret
mysteries,
Or holding frantic revels of strange
ordinances,
24 No longer do they [10]guard either
life or purity of marriage,
But one brings upon another either
death by treachery, or anguish by
adulterate offspring.
25 And all things confusedly are filled
with blood and murder, theft
and deceit,
Corruption, faithlessness, tumult,
26 perjury, [11]turmoil,
Ingratitude for benefits *received*,
Defiling of souls, confusion of [12]sex,
Disorder in marriage, adultery and
wantonness.
27 For the worship of [13]those [14]name-
less idols
Is a beginning and cause and end
of every evil.

1 Or, handy-work
2 Gr. by.
3 The Greek text here is perhaps corrupt.
4 Or, future time Gr. age.
5 Or, is
6 Or, upon Gr. in.
7 Gr. an ambush.
8 Or, for
9 Gr. a great war of igno-rance.
10 Or, keep un-stained either life or marriage
11 Or, troubling of the good, for-getful-ness of favours
12 Or, kind
13 Or, idols that may not be named See Ex. xxiii. 13; Ps. xvi. 4; Hos. ii. 17.
14 See ver. 21.

28 For *their worshippers* either make
merry unto madness, or prophesy
lies,
Or live unrighteously, or lightly for-
swear themselves.
29 For putting their trust in lifeless
idols,
When they have sworn a wicked
oath, they expect not to suffer
harm.
30 But for both *sins* shall the just
doom pursue them,
Because they had evil thoughts of
God by giving heed to idols,
And swore unrighteously in deceit
through contempt for holiness.
31 For it is not the power of them by
whom men swear,
But it is [1] that Justice which hath
regard to them that sin,
That visiteth always the transgres-
sion of the unrighteous.

[1] Gr. *the Justice of them that sin.*

15 But thou, our God, art gracious
and true,
Longsuffering, and in mercy order-
ing all things.
2 For even if we sin, we are thine,
knowing thy dominion;
But we shall not sin, knowing that
we have been accounted thine:
3 For to be acquainted with thee is
[2] perfect righteousness,
And to know thy dominion is the
root of immortality.
4 For neither were we led astray by
any evil device of men's art,
Nor yet by painters' fruitless la-
bour,
A form stained with varied colours;
5 The sight whereof leadeth fools
into [3] lust:
Their desire is for the breathless
form of a dead image.
6 Lovers of evil things, and worthy of
such hopes *as these*,
Are both they that do, and they
that desire, and they that wor-
ship.

[2] Gr. *entire.*

[3] Some authorities read *reproach*

7 For a potter, kneading soft earth,
Laboriously mouldeth each several
vessel for our service:
Nay, out of the same clay doth he
fashion
Both the vessels that minister to
clean uses, and those of a contrary
sort,
All in like manner;
But what shall be the use of each
vessel of either sort,
The [4] craftsman *himself* is the judge.
8 And also, labouring to an evil end,
he mouldeth a vain god out of the
same clay,
He who, having but a little before
been made of earth,
After a short space goeth his way *to
the earth* out of which he was
taken,
When he is required to render
back the [5] soul which was lent
him.
9 Howbeit he hath anxious care,
Not because his powers must fail,

[4] Gr. *worker in clay.*

[5] Or, *life*

Nor because his span of life is
short;
But he matcheth himself against
goldsmiths and [6] silversmiths,
And he imitateth moulders in [7] brass,
And esteemeth it glory that he
moulded counterfeits.
10 His heart is ashes,
And his hope of less value than
earth,
And his life of less honour than
clay:
11 Because he was ignorant of him that
moulded him,
And of him that inspired into him
[8] an active [5] soul,
And breathed into him a vital spirit.
12 But [9] he accounted our *very* life to
be a [10] plaything,
And our [11] lifetime a gainful [12] fair;
For, saith he, one must get gain
whence one can, though it be by
evil.
13 For this man beyond all others
knoweth that he sinneth,
Out of earthy matter making brittle
vessels and graven images.
14 But most foolish [13] *were* they all,
and [14] of feebler soul than a babe,
The enemies of thy people, who op-
pressed them;
15 Because they even accounted all
the idols of the nations *to be*
gods;
Which have neither the use of eyes
for seeing,
Nor nostrils for drawing breath,
Nor ears to hear,
Nor fingers for handling,
And their feet are helpless for
walking.
16 For a man made them,
And one whose own spirit is bor-
rowed moulded them;
For no one hath power, *being* a man,
to mould a god like unto himself,
17 But, being mortal, he maketh a
dead thing by the work of lawless
hands;
For he is better than the objects of
his worship,
[15] Forasmuch as he indeed had life,
but they never.

[6] Gr. *silver-founders.*

[7] Or, *copper*

[8] Gr. *a soul that moveth to activity.*

[9] Some authorities read *they accounted.*

[10] Or, *sport*

[11] Or, *way of life*

[12] Or, *keeping of festival*

[13] Or, are

[14] Gr. *more wretched than the soul of a babe.* The Greek text here is perhaps corrupt.

[15] Most authorities read *(if which, he indeed.*

18 Yea, and the creatures that are most
hateful do they worship,
[16] For, being compared as to want
of sense, these are worse than all
others;
19 Neither, as seen beside *other* crea-
tures, are they beautiful, so that
one should desire them,
But they have escaped both the
praise of God and his blessing.
16 For this cause were *these men*
worthily punished through *crea-
tures* like *those which they worship*,
And tormented through a multi-
tude of vermin.
2 Instead of which punishment, thou,
bestowing benefits on thy people,
Preparedst quails for food,
Food of [17] rare taste, to *satisfy* the
desire of *their* appetite:
3 To the end that [18] thine enemies,
desiring food,

[16] The Greek text here is perhaps corrupt.

[17] Gr. *strange.*

[18] Gr. *those.*

Might for the hideousness of the *creatures* sent among them
Loathe even the necessary appetite;
But these, *thy people*, having for a short space suffered want,
Might even partake of *food of* [1] rare taste.
4 For it was needful that upon those should come inexorable want in their tyrannous dealing,
But that to these it should only be shewed how their enemies were tormented.
5 For even when terrible raging of wild beasts came upon [2] thy people,
And they were perishing by the bites of crooked serpents,
Thy wrath continued not to the uttermost;
6 But for admonition were they troubled for a short space,
Having a token of salvation,
To put them in remembrance of the commandment of thy law:
7 For he that turned toward it was not saved because of that which was beheld,
But because of thee, the Saviour of all.
8 Yea, and in this didst thou persuade our enemies,
That thou art he that delivereth out of every evil.
9 For them verily the bites of locusts and flies did slay,
And there was not found a healing for their life,
Because they were worthy to be punished by such *as these*;
10 But thy sons not the very teeth of venomous dragons overcame,
For thy mercy passed by where they were, and healed them.
11 For they were [3] bitten, to put them in remembrance of thine oracles;
And were quickly saved, lest, falling into deep forgetfulness,
They should become [4] unable to be [5] roused by thy beneficence:
12 For of a truth it was neither herb nor mollifying plaister that cured them,
But thy word, O Lord, which healeth all things;
13 For thou hast authority over life and death,
And thou leadest down to the gates of Hades, and leadest up again.
14 But though a man *may* slay by his [6] wickedness,
Yet the spirit that is gone forth he turneth not again,
Neither giveth release to the soul that *Hades* hath received.
15 But thy hand it is not possible to escape;
16 For ungodly men, [7] refusing to know thee, were scourged in the strength of thine arm,
Pursued with strange rains and hails and showers inexorable,
And utterly consumed with fire;
17 For, what was most marvellous *of all*,
In the water which quencheth all things the fire wrought yet more mightily;
For the world fighteth for the righteous.
18 For at one time the flame lost its fierceness,
That it might not burn up the creatures sent against the ungodly,
But that *these* themselves as they looked might [8] see that they were chased through the judgement of God:
19 And at another time even in the midst of water it burneth above the power of fire,
That it may destroy the [9] fruits of an unrighteous land.
20 Instead whereof thou gavest thy people angels' food to eat,
And bread ready *for their use* didst thou provide for them from heaven without *their* toil,
Bread having the virtue of every pleasant savour,
And agreeing to every taste;
21 For [10] thy [11] nature manifested thy sweetness toward *thy* children;
While *that bread*, ministering to the desire of the eater,
Tempered itself according to every man's choice.
22 But snow and ice endured fire, and melted not,
That *men* might know that fire was destroying the fruits of the enemies,
Burning in the hail and flashing in the rains;
23 And [12] that this *element* again, in order that righteous men may be nourished,
Hath even forgotten its own power.
24 For the creation, ministering to thee its maker,
Straineth its force against the unrighteous, for punishment,
And slackeneth it in behalf of them that trust in thee, for beneficence.
25 Therefore at that time also, converting itself into all forms,
It ministered to thine all-nourishing bounty,
According to the desire of them that [13] made supplication;
26 That thy sons, whom thou lovedst, O Lord, might learn
That it is not the [14] growth of *the earth's* fruits that nourisheth a man,
But that thy word preserveth them that trust thee.
27 For that which was not marred by fire,
When it was simply warmed by a faint sunbeam melted away;
28 That it might be known that *we* must

1 Gr. *strange.*
2 Gr. *them.*
3 Gr. *pricked.*
4 Some authorities read *bereft of help from thy beneficence.*
5 Gr. *distracted*, or, *drawn away.* The meaning is somewhat obscure.
6 Or, *malice*
7 Or, *denying that they knew thee*
8 Some authorities read *know.*
9 Gr. *products.*
10 Some authorities read *the substance thereof.*
11 Or, *creation* Gr. *substance.*
12 Some authorities omit *that.*
13 Or, *had neared*
14 Gr. *generations.*

rise before the sun to give thee
thanks,
And must plead with thee at the
dawning of the light:
9 For the hope of the unthankful
shall melt as the winter's hoar
frost,
And shall flow away as water that
hath no use.

17 For great are thy judgements,
and hard to [1] interpret;
Therefore souls undisciplined went
astray.
2 For when lawless men had supposed
that they held a holy nation in
their power,
They *themselves*, prisoners of darkness, and bound in the fetters of
a long night,
Close kept beneath their roofs,
Lay exiled from the eternal providence.
3 For while they thought that they
were unseen in *their* secret sins,
They were [2] sundered one from another by a dark curtain of forgetfulness,
Stricken with terrible awe, and sore
troubled by spectral forms.
4 For neither did [3] the dark recesses
that held them guard them from
fears,
But sounds [4] rushing down rang
around them,
And phantoms appeared, cheerless
with unsmiling faces.
5 And no force of fire prevailed to
give *them* light,
Neither were the brightest flames
of the stars strong enough to
illumine that gloomy night:
6 But only there appeared to them
the glimmering of a fire self-
kindled, full of fear;
And in terror they deemed the
things which they saw
To be worse than that sight, on
which they could not gaze.
7 [5] And they lay *helpless*, made the
sport of magic art,
And a shameful rebuke of their
vaunts of understanding:
8 For they that promised to drive
away terrors and troublings from
a sick soul,
These were *themselves* sick with a
ludicrous fearfulness:
9 For even if no troublous thing affrighted them,
Yet, scared with the creepings of
vermin and hissings of serpents,
10 they perished [6] for very tremble,
Refusing even to look on the air,
which could on no side be escaped.
11 [7] For wickedness, condemned by a
witness within, is a coward
thing,
And, being pressed hard by conscience, always [8] forecasteth the
worst *lot*:
12 For fear is nothing else but a surrender of the succours which
reason offereth;
13 And from within *the heart* the expectation *of them* being less
Maketh of greater account the
ignorance of the cause that bringeth the torment.
14 But they, all through the night
which was powerless indeed,
And which came upon them out
of the recesses of powerless
Hades,
All sleeping the same sleep,
15 Now were haunted by monstrous
apparitions,
And now were paralysed by their
soul's surrendering;
For fear sudden and unlooked for
[9] came upon them.
16 So then *every man*, whosoever it
might be, sinking down [10] in his
place,
Was kept in ward shut up in that
prison which was barred not with
iron:
17 For whether he were a husbandman, or a shepherd,
Or a labourer whose toils were in
the wilderness,
He was overtaken, and endured that
inevitable necessity,
For with one chain of darkness were
they all bound.
18 Whether there were a whistling
wind,
Or a melodious noise of birds among
the spreading branches,
Or a measured fall of water running violently,
19 Or a harsh crashing of rocks hurled
down,
Or the swift course of animals
bounding along unseen,
Or the voice of wild beasts harshly
roaring,
Or an echo rebounding from [11] the
hollows of the mountains,
All these things paralysed them
with terror.
20 For the whole world *beside* was
enlightened with clear light,
And was occupied with unhindered
works;
21 While over them alone was spread
a heavy night,
An image of the darkness that
should afterward receive them;
But yet heavier than darkness were
they unto themselves.
18 But for thy holy ones there was
great light;
And *the Egyptians*, hearing their
voice but seeing not their
form,
Counted it a happy thing that they
too had suffered,
2 Yet for that they do not hurt
them *now*, though wronged *by*
them before, they are thankful;
And because they had been at
variance *with them*, they made
supplication *to them*.
3 Whereas thou didst provide *for*
thy people a burning pillar of
fire,
To be a guide for *their* unknown
journey,

[1] Or, *set forth*
[2] Gr. *scattered by.*
[3] Gr. *the recess*
[4] Some authorities read *troubling them sore.*
[5] Some authorities read *and the mockeries of magic art lay low, and shameful was the rebuke of.*
[6] Or, *trembling, and refusing to*
[7] This is the probable sense: the Greek text is perhaps slightly corrupt.
[8] Most authorities read *hath added.*
[9] Some authorities read *was poured upon them.*
[10] Gr. *there.*
[11] Or, *a hollow*

And withal a [1] kindly sun for *their*
[2] proud exile.
4 For well did [3] the Egyptians deserve to be deprived of light and imprisoned by darkness,
They who had kept in close ward thy sons,
Through whom the incorruptible light of the law was to be given to [4] the race of men.

5 After they had taken counsel to slay the babes of the holy ones,
And when a single child had been cast forth and saved [5] to convict *them of their sin*,
Thou tookest away from them their multitude of children,
And destroyedst all *their host* together in a mighty flood.
6 Of that night were our fathers made aware beforehand,
That, having sure knowledge, they might be cheered by the oaths which they had trusted:
7 *So* by thy people was expected salvation of the righteous and destruction of the enemies;
8 For as thou didst take vengeance on the adversaries,
[6] By the same means, calling us unto thyself, thou didst glorify us.
9 For holy children [7] of good men offered sacrifice in secret,
And with one consent they took upon themselves the covenant of the [8] divine law,
That [9] they would partake alike in the same good things and the same perils;
The fathers already leading the sacred songs of praise.
10 But there sounded back in discord the cry of the enemies,
[10] And a piteous voice of lamentation for children was borne abroad.
11 And servant along with master punished with a like just doom,
And commoner suffering the same as king,
12 Yea, all *the people* together, under one form of death,
Had *with them* corpses without number;
For the living were not sufficient even to bury them,
Since at a single [11] stroke their [12] nobler offspring was consumed.
13 For while they were disbelieving all things by reason of the enchantments,
Upon the destruction of the first-born they confessed the people to be God's son.
14 For while peaceful silence enwrapped all things,
And night in her own swiftness was in mid course,
15 Thine all-powerful word leaped from heaven out of [13] *the* royal [14] throne,
A stern warrior, into the midst of the [15] doomed land,
16 Bearing as a sharp sword thine unfeigned commandment;
And standing it filled all things with death;
And while it touched the heaven it trode upon the earth.
17 Then forthwith apparitions in dreams terribly troubled them,
And fears came upon them unlooked for:
18 And *each*, one thrown here half dead, another there,
Made manifest wherefore he was dying:
19 For the dreams, perturbing them, did foreshew this,
That they might not perish without knowing why they were afflicted.

20 But it [16] befell the righteous also to make trial of death,
And a multitude were stricken in the wilderness:
Howbeit the wrath endured not for long.
21 For a blameless man hasted to be their champion:
Bringing the weapon of his own ministry,
Even prayer and the propitiation of incense,
He withstood the indignation, and set an end to the calamity,
Shewing that he was thy servant.
22 And he overcame the [17] anger,
Not by strength of body, not by efficacy of weapons;
But [18] by word did he subdue [19] the minister of punishment,
By bringing to remembrance oaths and covenants made with the fathers.
23 For when the dead were already fallen in heaps one upon another,
Standing between he stopped the *advancing* wrath,
And [20] cut off the way to the living.
24 For upon *his* long *high-priestly* robe was the whole world,
And the glories of the fathers *were* upon the graving of the four rows of [21] precious stones,
And thy majesty *was* upon the diadem of his head.
25 To these the destroyer gave place, and these [22] *the people* feared;
For it was enough only to make trial of the wrath.

19 But upon the ungodly there came unto the end indignation without mercy:
For their future also *God* foreknew,
2 How that, having changed their minds to *let thy people* go,
And having speeded them eagerly on their way,
They would repent themselves and pursue them.
3 For while they were yet in the midst of their mourning,

1 Gr. *unharmful.*
2 Or, *aspiring*
3 Gr. *they.*
4 Or, *future time* Gr. *the age.*
5 Or, *to be to them a rebuke*
6 Gr. *By this.*
7 Or, *of blessing* Gr. *of good men*, or, *of good things.*
8 Gr. *law of divineness.*
9 Some authorities read *the saints would partake ... perils; already leading the fathers' songs of praise.*
10 Some authorities read *And was piteously borne abroad in lamentation for children.*
11 Gr. *turn of the scale.*
12 Or, *more cherished*
13 Or, thy
14 Gr. *thrones.*
15 Or, *destroying*
16 Gr. *touched.*
17 The word rendered *anger* differs only by the transposition of two letters from the reading of the Greek text, which here yields no sense.
18 Or, *to a word did he subject*
19 Gr. *him who was pursuing.*
20 Gr. *cleft asunder*
21 Gr. *stone.*
22 Some authorities read *he feared.*

And making lamentation at the
graves of the dead,
They drew upon themselves another counsel of folly,
And pursued as fugitives those
whom with intreaties they had
cast out.
4 For [1] the doom which they deserved was drawing them [2] unto
this end,
And it made them forget the things
that had befallen them,
That they might fill up the punishment which was yet wanting to
their torments,
5 And that thy people might [3] journey on by a marvellous road,
But they *themselves* might find a
strange death.

6 For the whole creation, *each part* in
its several kind, was fashioned
again anew,
Ministering to *thy* several commandments,
That thy [4] servants might be guarded free from hurt.
7 *Then* was beheld the cloud that
shadowed the camp,
And dry land rising up out of what
before was water,
Out of the Red sea an unhindered
highway,
And a grassy plain out of the violent surge;
8 [5] By which they passed over with
all their hosts,
These that were covered with thy
hand,
Having beheld strange marvels.
9 For like horses they roamed at
large,
And they skipped about like lambs,
Praising thee, O Lord, who wast
their deliverer.
10 For they still remembered the
things that came to pass in the
time of their sojourning,
How that instead of [6] bearing [7] cattle the land brought forth [8] lice,
And instead of [9] fish the river cast
up a multitude of frogs.
11 But afterwards they saw also a new
[10] race of birds,
When, led on by desire, they asked
for luxurious dainties;
12 For, to solace them, there came up
for them quails from the sea.

13 And upon the sinners came the
punishments
Not without the tokens that were
given [11] beforehand by the force
of the thunders;
For justly did they suffer through
their own wickednesses,
For [12] grievous indeed was the
hatred which they practised toward guests.
14 [13] For whereas the *men of Sodom*
received not [14] the strangers when
they came among *them*;
[15] The Egyptians made slaves of
guests who were their benefactors.
15 And not only so, *but God* shall
[16] visit [17] the men of Sodom after
another sort,
Since they received as enemies them
that were aliens;
16 Whereas these *first* welcomed with
feastings,
And *then* afflicted with dreadful
toils,
Them that had already shared *with*
them in the same rights.
17 And moreover they were stricken
with loss of sight
(Even as were those *others* at the
righteous man's doors),
When, being compassed about with
yawning darkness,
They sought every one the passage
through his own door.
18 For as the notes of a psaltery vary
the character of the rhythm,
Even so *did* the elements, changing
their order one with another,
Continuing always *the same, each* in
its *several* sound;
As may clearly be [18] divined from
the sight of the things that are
come to pass.
19 For creatures of the dry land were
turned into creatures of the
waters,
And creatures that swim trode *now*
upon the earth:
20 Fire kept the mastery of its own
power in *the midst of* water,
And water forgat its quenching
nature:
21 Contrariwise, flames wasted not the
flesh of perishable creatures that
walked among them;
Neither [19] melted they the [20] ice-like
grains of ambrosial food, that
were *of nature* apt to melt.
22 For in all things, O Lord, thou
didst magnify thy people,
And thou didst glorify them and
not lightly regard them;
Standing by their side in every time
and place.

1 Or, *their desert by necessity was*
2 Some authorities read *unto this at last.*
3 Some authorities read *make trial of.*
4 Or, *children*
5 Or, *Through*
6 Or, *birth of cattle*
7 Gr. *living creatures.*
8 Or, *sand flies*
9 Gr. *creatures of the waters.*
10 Or, *production* Gr. *generation.*
11 Some authorities omit *beforehand.*
12 Or, *yet more grievous was*
13 The Greek text of this and the following verse is perhaps corrupt.
14 Gr. *them who knew them not.*
15 Gr. *These.*
16 Or, *visit them . . . sort; since the men of Sodom received . . . aliens*
17 Gr. *them.*
18 Gr. *conjectured.*
19 The Greek authorities read *would be melted.* The Latin seems to have preserved the original Greek text.
20 Gr. *ice-like kind.*

THE WISDOM OF JESUS THE SON OF SIRACH,

OR

ECCLESIASTICUS.

The Prologue of the Wisdom of Jesus *the Son of* Sirach.

WHEREAS many and great things have been delivered unto us by the law and the prophets, and by the others that have followed in their steps, for the which things we must give Israel the praise of instruction and wisdom; and since not only the readers must needs become skilful themselves, but also they that love learning must be able to profit them which are without, both by speaking and writing; my grandfather Jesus, having much given himself to the reading of the law, and the prophets, and the other books of our fathers, and having gained great familiarity therein, was drawn on also himself to write somewhat pertaining to instruction and wisdom; in order that those who love learning, and are addicted to these things, might make progress much more by living according to the law. Ye are intreated therefore to read with favour and attention, and to pardon us, if in any parts of what we have laboured to interpret, we may seem to fail in some of the phrases. For things originally spoken in Hebrew have not the same force in them, when they are translated into another tongue: and not only these, but the law itself, and the prophecies, and the rest of the books, have no small difference, when they are spoken in their original language. For having come into Egypt in the eight and thirtieth year of Euergetes the king, and having continued there some time, I found [1]a copy affording no small instruction. I thought it therefore most necessary for me to apply some diligence and travail to interpret this book; applying indeed much watchfulness and skill in that space of time to bring the book to an end, and set it forth for them also, who in the land of their sojourning are desirous to learn, fashioning their manners beforehand, so as to live according to the law.

1 Or, *a like work* The word is of very doubtful meaning.

1 ALL wisdom *cometh* from the Lord,
And is with him for ever.
2 The sand of the seas, and the drops of rain,
And the days of eternity, who shall number?
3 *The height* of the heaven, and the *breadth of* the earth,
And the deep, and wisdom, who shall search *them* out?
4 Wisdom hath been created before all things,
And the understanding of prudence from everlasting.[2]
6 To whom hath the root of wisdom been revealed?
And who hath known her shrewd counsels?[2]
8 There is one wise, greatly to be feared,
The Lord sitting upon his throne:
9 He created her,
And saw, and numbered her,
And poured her out upon all his works.
10 *She is* with all flesh according to his gift;
And he gave her freely to them that love him.
11 The fear of the Lord is glory, and exultation,
And gladness, and a crown of rejoicing.
12 The fear of the Lord shall delight the heart,
And shall give gladness, and joy, and length of days.
13 Whoso feareth the Lord, it shall go well with him at the last,
And in the day of his death he shall be blessed.
14 To fear the Lord is the beginning of wisdom;
And it was created together with the faithful in the womb.
15 With men she [3]laid an eternal foundation;
And with their seed shall she be had in trust.
16 To fear the Lord is the fulness of wisdom;
And she satiateth men with her fruits.
17 She shall fill all her house with desirable things,
And her garners with her produce.
18 The fear of the Lord is the crown of wisdom,
Making peace and [4]perfect health to flourish.[5]
19 He both saw and numbered her;
He rained down skill and knowledge of understanding,
And exalted the honour of them that hold her fast.
20 To fear the Lord is the root of wisdom;
And her branches are length of days.[6]
22 Unjust wrath can never be justified;

2 Verses 5 and 7 are omitted by the best authorities.

3 Gr. *rested.*

4 Gr. *health of cure.*

5 The remainder of this verse is omitted by the best authorities.

6 Verse 21 is omitted by the best authorities.

For the sway of his wrath is his downfall.
23 A man that is longsuffering will [1] bear [2] for a season,
And afterward gladness shall spring up unto him;
24 He will hide his words [2] for a season,
And the lips of many shall tell forth his understanding.
25 A parable of knowledge is in the treasures of wisdom;
But godliness is an abomination to a sinner.
26 If thou desire wisdom, keep the commandments,
And the Lord shall give her unto thee freely:
27 For the fear of the Lord is wisdom and instruction;
And *in* faith and meekness is his good pleasure.
28 Disobey not the fear of the Lord [3];
And come not unto him with a double heart.
29 Be not a hypocrite in the mouths of men;
And take good heed to thy lips.
30 Exalt not thyself, lest thou fall,
And bring dishonour upon thy soul;
And *so* the Lord shall reveal thy secrets,
And shall cast thee down in the midst of the congregation;
Because thou camest not unto the fear of the Lord,
And thy heart was full of deceit.

2 My son, if thou comest to serve the Lord,
Prepare thy soul for temptation.
2 Set thy heart aright, and constantly endure,
And make not haste in time of calamity.
3 Cleave unto him, and depart not,
That thou mayest be increased at thy latter end.
4 Accept whatsoever is brought upon thee,
And be longsuffering [4] when thou passest into humiliation.
5 For gold is tried in the fire,
And acceptable men in the furnace of humiliation.
6 Put thy trust in him, and he will help thee:
Order thy ways aright, and set thy hope on him.

7 Ye that fear the Lord, wait for his mercy;
And turn not aside, lest ye fall.
8 Ye that fear the Lord, put your trust in him;
And your reward shall not fail.
9 Ye that fear the Lord, hope for good things,
And for eternal gladness and mercy.
10 Look at the generations of old, and see:
Who did ever put his trust in the Lord, and was ashamed?
Or who did abide in his fear, and was forsaken?
Or who did call upon him, and he despised him?
11 For the Lord is full of compassion and mercy;
And he forgiveth sins, and saveth in time of affliction.

12 Woe unto fearful hearts, and to faint hands,
And to the sinner that goeth two ways!
13 Woe unto the faint heart! for it believeth not;
Therefore shall it not be defended.
14 Woe unto you that have lost your patience!
And what will ye do when the Lord shall visit you?
15 They that fear the Lord will not disobey his words;
And they that love him will keep his ways.
16 They that fear the Lord will seek his good pleasure;
And they that love him shall be filled with the law.
17 They that fear the Lord will prepare their hearts,
And will humble their souls in his
18 sight, *saying*,
We will fall into the hands of the Lord,
And not into the hands of men:
For as his majesty is,
So also is his mercy.

3 Hear me your father, O my children,
And do thereafter, that ye may be saved.
2 For the Lord hath given the father glory as touching the children,
And hath confirmed the judgement of the mother as touching the sons.
3 He that honoureth his father shall make atonement for sins:
4 And he that giveth glory to his mother is as one that layeth up treasure.
5 Whoso honoureth his father shall have joy of his children;
And in the day of his prayer he shall be heard.
6 He that giveth glory to his father shall have length of days;
And he that hearkeneth unto the Lord shall bring rest unto his mother.
7 [5] And will do service under his parents, as unto masters.
8 In deed and word honour thy father,
That a blessing may come upon thee from him.
9 For the blessing of the father establisheth the houses of children;
But the curse of the mother rooteth out the foundations.

10 Glorify not thyself in the dishonour of thy father;
For thy father's dishonour is no glory unto thee.

[1] Most authorities read resist.
[2] Or, until his season
[3] The remainder of this line is omitted by the best authorities.
[4] Gr. in the changes of thy humiliation.
[5] The preceding words of this verse are omitted by the best authorities.

11 For the glory of a man is from the honour of his father;
And a mother in dishonour is a reproach to her children.
12 My son, help thy father in his old age;
And grieve him not as long as he liveth.
13 And if he fail in understanding, have patience with him;
And dishonour him not *while thou art* in thy full strength.
14 For the relieving of thy father shall not be forgotten:
And instead of sins it shall be added to build thee up.
15 In the day of thine affliction it shall remember thee;
As fair weather upon ice,
So shall thy sins also melt away.
16 He that forsaketh his father is as a blasphemer;
And he that provoketh his mother is cursed of the Lord.

17 My son, go on with thy business in meekness;
So shalt thou be beloved of an acceptable man.
18 The greater thou art, humble thyself the more,
And thou shalt find favour before the Lord.[1]
20 For great is the potency of the Lord,
And he is glorified of them that are lowly.
21 Seek not things that are too hard for thee,
And search not out things that are above thy strength.
22 The things that have been commanded thee, think thereupon;
For thou hast no need of the things that are secret.
23 Be not over busy in thy superfluous works:
For more things are shewed unto thee than men can understand.
24 For the conceit of many hath led them astray;
And evil surmising hath caused their judgement to slip.[2]
26 A stubborn heart shall fare ill at the last;
And he that loveth danger shall perish therein.
27 A stubborn heart shall be laden with troubles;
And the sinner shall heap sin upon [3]sin.
28 The calamity of the proud is no healing;
For a plant of wickedness hath taken root in him.
29 The heart of the prudent will understand a parable;
And the ear of a listener is the desire of a wise man.
30 Water will quench a flaming fire;
And almsgiving will make atonement for sins.
31 He that requiteth good turns is mindful of that which cometh afterward;
And in the time of his falling he shall find a support.

4 My son, deprive not the poor of his living,
And make not the needy eyes to wait long.
2 Make not a hungry soul sorrowful;
Neither provoke a man in his distress.
3 To a heart that is provoked add not more trouble;
And defer not to give to him that is in need.
4 Reject not a suppliant in his affliction;
And turn not away thy face from a poor man.
5 Turn not away thine eye from one that asketh *of thee*,
And give none occasion to a man to curse thee:
6 For if he curse thee in the bitterness of his soul,
He that made him will hear his supplication.

7 Get thyself the love of the congregation;
And to a great man bow thy head.
8 Incline thine ear to a poor man,
And answer him with peaceable words in meekness.
9 Deliver him that is wronged from the hand of him that wrongeth him;
And be not fainthearted in giving judgement.
10 Be as a father unto the fatherless,
And instead of a husband unto their mother:
So shalt thou be as a son of the Most High,
And he shall love thee more than thy mother doth.

11 Wisdom exalteth her sons,
And taketh hold of them that seek her.
12 He that loveth her loveth life;
And they that seek to her early shall be filled with gladness.
13 He that holdeth her fast shall inherit glory;
And where [4]he entereth, the Lord will bless.
14 They that do her service shall minister to the Holy One;
And them that love her the Lord doth love.
15 He that giveth ear unto her shall judge the nations;
And he that giveth heed unto her shall dwell securely.
16 If he trust her, he shall inherit her;
And his generations shall have her in possession.
17 For at the first she will walk with him in crooked ways,

1 Verse 19 is omitted by the best authorities.

2 Most authorities omit verse 25, and transpose the lines in verse 26.

3 Gr. *sins*.

4 Or.

And will bring fear and dread upon him,
And torment him with her discipline,
Until she may trust his soul, and try him by her judgements:
18 Then will she return again the straight way unto him,
And will gladden him, and reveal to him her secrets.
19 If he go astray, she will forsake him,
And give him over [1] to his fall.
20 Observe the opportunity, and beware of [2] evil;
And be not ashamed concerning thy soul.
21 For there is a shame that bringeth sin;
And there is a shame *that is* glory and grace.
22 Accept not the person *of any* against thy soul;
And [3] reverence no man unto thy falling.
23 Refrain not speech, [4] when it tendeth to safety;
[5] And hide not thy wisdom for the sake of fair-seeming.
24 For by speech wisdom shall be known;
And instruction by the word of the tongue.
25 Speak not against the truth;
And be abashed for thine ignorance.
26 Be not ashamed to make confession of thy sins;
And force not the current of the river.
27 Lay not thyself down for a fool to tread upon;
And accept not the person of one that is mighty.
28 Strive for the truth unto death, and the Lord God shall fight for thee.
29 Be not [6] hasty in thy tongue,
And in thy deeds slack and remiss.
30 Be not as a lion in thy house,
Nor fanciful among thy servants.
31 Let not thine hand be stretched out to receive, and [7] closed when thou shouldest repay.
5 Set not thy heart upon thy goods;
And say not, They are sufficient for me.
2 Follow not thine own mind and thy strength,
To walk in the desires of thy heart;
3 And say not, Who shall have dominion over me?
For the Lord will surely take vengeance on thee.
4 Say not, I sinned, and what happened unto me?
For the Lord is longsuffering.[8]
5 Concerning atonement, be not without fear,
To add sin upon sins:
6 And say not, His compassion is great;
He will be pacified for the multitude of my sins:
For mercy and wrath are with him,
And his indignation will rest upon sinners.
7 Make no tarrying to turn to the Lord;
And put not off from day to day:
For suddenly shall the wrath of the Lord come forth;[9]
And thou shalt perish in the time of vengeance.
8 Set not thine heart upon unrighteous gains:
For thou shalt profit nothing in the day of calamity.
9 Winnow not with every wind,
And walk not in every path:
Thus doeth the sinner that hath a double tongue.
10 Be stedfast in thy understanding;
And let thy word be one.
11 Be swift to hear;[10]
And with patience make thine answer.
12 If thou hast understanding, answer thy neighbour;
And if not, let thy hand be upon thy mouth.
13 Glory and dishonour is in talk:
And the tongue of a man is his fall.
14 Be not called a whisperer;
And lie not in wait with thy tongue:
For upon the thief there is shame,
And an evil condemnation upon him that hath a double tongue.
15 In a great matter and in a small, be not ignorant;
6 And instead of a friend become not an enemy;
For an evil name shall inherit shame and reproach:
Even so shall the sinner that hath a double tongue.
2 Exalt not thyself in the counsel of thy soul:
That thy soul be not torn in pieces as a bull:
3 Thou shalt eat up thy leaves, and destroy thy fruits,
And leave thyself as a dry tree.
4 A wicked soul shall destroy him that hath gotten it,
And shall make him [11] a laughing-stock to his enemies.
5 [12] Sweet words will multiply [13] a man's friends;
And a fair-speaking tongue will multiply courtesies.
6 Let those that are at peace with thee be many;
But thy counsellors one of a thousand.
7 If thou wouldest get thee a friend, get him [14] by proving,
And be not in haste to trust him.
8 For there is a friend *that is so* for his own occasion;
And he will not continue in the day of thy affliction.
9 And there is a friend that turneth to enmity;

[1] Gr. *to the hands of his fall.*
[2] Or, *an evil man*
[3] Or, *be not abashed*
[4] Gr. *in an occasion of safety.*
[5] Most authorities omit this line.
[6] Some authorities read *rough.*
[7] Or, *drawn back*
[8] The remainder of this verse is omitted by the best authorities.
[9] A line of this verse is here omitted by the best authorities.
[10] The remainder of this line is omitted by the best authorities.
[11] Or, *a rejoicing*
[12] Gr. *A sweet throat.*
[13] Gr. *his*
[14] Or, *in the time of trial*

And he will discover strife to thy reproach.
10 And there is a friend that is a companion at the table;
And he will not continue in the day of thy affliction.
11 And in thy prosperity he will be as thyself,
And will be bold over thy servants:
12 If thou shalt be brought low, he will be against thee,
And will hide himself from thy face.
13 Separate thyself from thine enemies;
And beware of thy friends.

14 A faithful friend is a strong [1] defence;
And he that hath found him hath found a treasure.
15 There is nothing that can be taken in exchange for a faithful friend;
And his excellency is beyond [2] price.
16 A faithful friend is a medicine of life;
And they that fear the Lord shall find him.
17 He that feareth the Lord directeth his friendship aright;
For as he is, so is his neighbour also.

18 My son, gather instruction from thy youth up:
And even unto hoar hairs thou shalt find wisdom.
19 Come unto her as one that ploweth and soweth,
And wait for her good fruits;
For thy toil shall be little in the tillage of her,
And thou shalt eat of her fruits right soon.
20 How exceeding harsh is she to the unlearned!
And he that is without understanding will not abide in her.
21 As a mighty stone of trial shall she rest upon him;
And he will not delay to cast her from him.
22 For wisdom is according to her name; and she is not manifest unto many.

23 Give ear, my son, and accept my judgement,
And refuse not my counsel,
24 And bring thy feet into her fetters,
And thy neck into her chain.
25 Put thy shoulder under her, and bear her,
And be not grieved with her bonds.
26 Come unto her with all thy soul,
And keep her ways with thy whole power.
27 Search, and seek, and she shall be made known unto thee;
And when thou hast got hold of her, let her not go.
28 For at the last thou shalt find her rest;
And [3] she shall be turned for thee into gladness.

29 And her fetters shall be to thee for a covering of strength,
And her chains for a robe of glory.
30 For there is a golden ornament upon her,
And her bands are [4] a riband of blue.
31 Thou shalt put her on *as* a robe of glory,
And shalt array thee with her *as* a crown of rejoicing.

32 My son, if thou wilt, thou shalt be instructed;
And if thou wilt yield thy soul, thou shalt be [5] prudent.
33 If thou love to hear, thou shalt receive;
And if thou incline thine ear, thou shalt be wise.
34 Stand thou in the multitude of the elders;
And whoso is wise, cleave thou unto him.
35 Be willing to listen to every godly discourse;
And let not the proverbs of understanding escape thee.
36 If thou seest a man of understanding, get thee betimes unto him,
And let thy foot wear out the steps of his doors.
37 Let thy mind dwell upon the ordinances of the Lord,
And meditate continually in his commandments:
He shall establish thine heart,
And thy desire of wisdom shall be given unto thee.

7 Do no evil, so shall no evil overtake thee.
2 Depart from wrong, and it shall turn aside from thee.
3 My son, sow not upon the furrows of unrighteousness,
And thou shalt not reap them sevenfold.

4 Seek not of the Lord preeminence,
Neither of the king the seat of honour.
5 Justify not thyself in the presence of the Lord;
And display not thy wisdom before the king.
6 Seek not to be a judge,
Lest thou be not able to take away iniquities;
Lest haply thou fear the person of a mighty man,
And lay a stumblingblock in the way of thy uprightness.

7 Sin not against the multitude of the city,
And cast not thyself down in the crowd.
8 Bind not up sin twice;
For in one *sin* thou shalt not be unpunished.
9 Say not, He will look upon the multitude of my gifts,

1 Or, *covert*
2 Gr *weight*
3 Or, *it*
4 Num. xv. 38
5 Or, *shrewd*

And when I offer to the Most High
God, he will accept [1] it.
10 Be not fainthearted in thy prayer;
And neglect not to give alms.

11 Laugh not a man to scorn when he
is in the bitterness of his soul;
For there is one who humbleth and
exalteth.
12 [2] Devise not a lie against thy bro-
ther;
Neither do the like to a friend.
13 Love not to make any manner of
lie;
For the custom thereof is not for
good.
14 Prate not in the multitude of
elders;
And repeat not thy words in thy
prayer.

15 Hate not laborious work;
Neither husbandry, which the Most
High hath [3] ordained.
16 Number not thyself among the mul-
titude of sinners:
Remember that wrath will not
tarry.
17 Humble thy soul greatly;
For the punishment of the ungodly
man is fire and the worm.

18 Change not a friend for a thing in-
different;
Neither a true brother for the gold
of Ophir.
19 Forgo not a wise and good wife;
For her grace is above gold.
20 Entreat not evil a servant that
worketh truly,
Nor a hireling that giveth *thee* his
[4] life.
21 Let thy soul love a wise servant;
Defraud him not of liberty.

22 Hast thou cattle? have an eye to
them;
And if they are profitable to thee,
let them stay by thee.
23 Hast thou children? correct them,
And bow down their neck from their
youth.
24 Hast thou daughters? give heed to
their body,
And make not thy face cheerful to-
ward them.
25 Give thy daughter in marriage, and
thou shalt have accomplished a
great matter:
And give her to a man of under-
standing.

26 Hast thou a wife after thy mind?
cast her not out:
[5] But trust not thyself to one that is
[6] hateful.
27 Give glory to thy father with thy
whole heart;
And forget not the pangs of thy
mother.
28 Remember that of them thou wast
born:
And what wilt thou recompense
them for the things that they
have done for thee?

29 Fear the Lord with all thy soul;
And reverence his priests.
30 With all thy strength love him that
made thee;
And forsake not his ministers.
31 Fear the Lord, and glorify the priest;
And give him his portion, even as it
is commanded thee;
The firstfruits, and the trespass offer-
ing, and the gift of the shoulders,
And the sacrifice of sanctification,
and the firstfruits of holy things.

32 Also to the poor man stretch out
thy hand,
That thy blessing may be perfected.
33 A gift hath grace in the sight of
every man living;
And for a dead man keep not back
grace.
34 Be not wanting to them that weep;
And mourn with them that mourn.
35 Be not slow to visit a sick man;
For by such things thou shalt gain
love.
36 In all thy [7] matters remember thy
last end,
And thou shalt never do amiss.

8 Contend not with a mighty man,
Lest haply thou fall into his hands.
2 Strive not with a rich man, lest
haply he overweigh thee:
For gold hath destroyed many,
And turned aside the hearts of kings.
3 Contend not with a man that is full
of tongue,
And heap not wood upon his fire.

4 Jest not with a rude man,
Lest thine ancestors be dishonoured.
5 Reproach not a man when he turn-
eth from sin:
Remember that we are all worthy
of punishment.
6 Dishonour not a man in his old age;
For some of us also are waxing old.
7 Rejoice not over one that is dead:
Remember that we die all.

8 Neglect not the discourse of the
wise,
And be conversant with their pro-
verbs;
For of them thou shalt learn in-
struction,
And how to minister to great men.
9 Miss not the discourse of the aged;
For they also learned of their
fathers:
Because from them thou shalt learn
understanding,
And to give answer in time of need.

10 Kindle not the coals of a sinner,
Lest thou be burned with the [8] flame
of his fire.
11 Rise not up from the presence of an
insolent man,
Lest he lie in wait as an ambush for
thy mouth.
12 Lend not to a man that is mightier
than thyself:
And if thou lend, be as one that
hath lost.
13 Be not surety above thy power:

[1] Or, *them*
[2] Gr. *Plow not*
[3] Gr. *created.*
[4] Or, *soul*
[5] Many authorities omit this line.
[6] Or, *hated*
[7] Or, *words*
[8] Gr. *fire of his flame.*

And if thou be surety, take thought
as one that will have to pay.

14 Go not to law with a judge;
For according to his honour will
they give judgement for him.
15 Go not in the way with a rash
man,
Lest he be aggrieved with thee;
For he will do according to his own
will,
And thou shalt perish with his folly.
16 Fight not with a wrathful man,
And travel not with him through
the desert:
For blood is as nothing in his
sight;
And where there is no help, he will
overthrow thee.
17 Take not counsel with a fool;
For he will not be able to conceal
the matter.
18 Do no secret thing before a stran-
ger;
For thou knowest not what [1] he will
bring forth.
19 Open not thine heart to every man;
And let him not return thee a
favour.

9 Be not jealous over the wife of
thy bosom,
And teach her not an evil lesson
against thyself.
2 Give not thy soul unto a woman,
That she should set her foot upon
thy strength.
3 Go not to meet a woman that play-
eth the harlot,
Lest haply thou fall into her snares.
4 Use not the company of a woman
that is a singer,
Lest haply thou be caught by her
attempts.
5 Gaze not on a maid, lest haply thou
be trapped in her penalties.
6 Give not thy soul unto harlots,
That thou lose not thine inherit-
ance.
7 Look not round about thee in the
streets of the city,
Neither wander thou in the solitary
places thereof.
8 Turn away thine eye from a comely
woman,
And gaze not on another's beauty:
By the beauty of a woman many
have been led astray;
And herewith love is kindled as a
fire.
9 Sit not at all with a woman that
hath a husband;[2]
And revel not with her at the wine;
Lest haply thy soul turn aside unto
her,
And with thy spirit thou slide into
destruction.

10 Forsake not an old friend;
For the new is not comparable to
him:
As new wine, *so* is a new friend;
If it become old, thou shalt drink it
with gladness.

11 *Envy not the glory of a sinner;*
For thou knowest not what shall be
his overthrow.
12 Delight not in the delights of the
ungodly:
Remember they shall not go unpun-
ished unto [3] the grave.

13 Keep thee far from the man that
hath [4] power to kill,
And thou shalt have no suspicion of
the fear of death:
And if thou come unto him, commit
no fault,
Lest he take away thy life:
Know surely that thou goest about
in the midst of snares,
And walkest upon the battlements
of a city.

14 As well as thou canst, guess at thy
neighbours;
And take counsel with the wise.
15 Let thy converse be with men of un-
derstanding;
And let all thy discourse be in the
law of the Most High.
16 Let just men be the companions of
thy board;
And let thy glorying be in the fear
of the Lord.

17 For the hand of the artificers a work
shall be commended:
And he that ruleth the people *shall
be counted* wise for his speech.
18 A man full of tongue is dangerous
in his city;
And he that is headlong in his speech
shall be hated.

10 A wise judge will instruct his
people;
And the government of a man of
understanding shall be well or-
dered.
2 As is the judge of his people, so are
his ministers;
And as is the ruler of the city,
such are all they that dwell
therein.
3 An uninstructed king will destroy
his people;
And a city will be established
through the understanding of the
powerful.
4 In the hand of the Lord is the au-
thority of the earth;
And in due time he will raise up
over it one that is profitable.
5 In the hand of the Lord is the pros-
perity of a man;
And upon the person of the scribe
shall he lay his honour.

6 Be not wroth with thy neighbour
for every wrong;
And do nothing by works of vio-
lence.
7 Pride is hateful before the Lord and
before men;
And in the judgement of both will
unrighteousness err.
8 Sovereignty is transferred from na-
tion to nation,
Because of iniquities, and deeds of
violence, and greed of money.

[1] Or, it

[2] A line of this verse is here omitted by the best authorities.

[3] Gr. *Hades.*

[4] Or, *authority*

9 [1] Why is earth and ashes proud? [2]
Because in *his* life he hath cast
away his bowels.
10 *It is* a long disease; the physician
mocketh:
And *he is* a king to-day, and to-
morrow he shall die.
11 For when a man is dead,
He shall inherit creeping things,
and beasts, and worms.
12 *It is* the beginning of pride when a
man departeth from the Lord;
And his heart is departed from him
that made him.
13 For the beginning of pride is sin;
And he that keepeth it will pour
forth abomination.
For this cause the Lord brought
upon them strange calamities,
And overthrew them utterly.
14 The Lord cast down the thrones of
rulers,
And set the meek in their stead.
15 The Lord plucked up the roots of
nations,
And planted the lowly in their
stead.
16 The Lord overthrew the lands of
nations,
And destroyed them unto the foun-
dations of the earth.
17 He took some of them away, and
destroyed them,
And made their memorial to cease
from the earth.
18 Pride hath not been created for
men,
Nor wrathful anger for the offspring
of women.

19 [3] What manner of seed hath honour?
the seed of man.
What manner of seed hath honour?
they that fear the Lord.
What manner of seed hath no ho-
nour? the seed of man.
What manner of seed hath no ho-
nour? they that transgress the
commandments.
20 In the midst of brethren he that
ruleth them hath honour;
And in the eyes of the Lord they
that fear him. [4]
22 The rich man, and the honourable,
and the poor,
Their glorying is the fear of the
Lord.
23 It is not right to dishonour a poor
man that hath understanding;
And it is not fitting to glorify a man
that is a sinner.
24 The great man, and the judge,
and the mighty man, shall be
glorified;
And there is not one of them
greater than he that feareth the
Lord.
25 Free men shall minister unto a wise
servant;
And a man that hath knowledge
will not murmur *thereat*.

26 Be not over wise in doing thy
work;
And glorify not thyself in the time
of thy distress.

27 [5] Better is he that laboureth, and
aboundeth in all things,
Than he that glorifieth himself, and
lacketh bread.
28 My son, glorify thy soul in meek-
ness,
And give it honour according to the
worthiness thereof.
29 Who will justify him that sinneth
against his own soul?
And who will glorify him that dis-
honoureth his own life?

30 A poor man is glorified for his
knowledge;
And a rich man is glorified for his
riches.
31 But he that is glorified in poverty,
how much more in riches?
And he that is inglorious in riches,
how much more in poverty?

11 The wisdom of the lowly shall lift
up his head,
And make him to sit in the midst of
great men.

2 Commend not a man for his beauty;
And abhor not a man for his out-
ward appearance.
3 The bee is little among such as
fly;
And her fruit is the chief of swēet-
meats.
4 Glory not in the putting on of
raiment,
And exalt not thyself in the day of
honour;
For the works of the Lord are
wonderful,
And his works are hidden among
men.
5 Many [6] kings have sat down upon
the ground;
And one that was never thought of
hath worn a diadem.
6 Many mighty men have been greatly
disgraced;
And men of renown have been de-
livered into other men's hands.

7 Blame not before thou hast ex-
amined:
Understand first, and then rebuke.
8 Answer not before thou hast heard;
And interrupt not in the midst of
speech.
9 Strive not in a matter that concern-
eth thee not;
And where sinners judge, sit not
thou with them.

10 My son, be not busy about many
matters:
For if thou meddle much, thou
shalt not be unpunished;
And if thou pursue, thou shalt not
overtake;
And thou shalt not escape by flee-
ing.
11 There is one that toileth, and labour-
eth, and maketh haste,
And is so much the more be-
hind.
12 There is one that is sluggish, and
hath need of help,

[1] The text here is uncertain.
[2] Two lines of this verse are here omitted by the best authorities.
[3] The MSS. here really differ. The rendering represents the most probable text.
[4] Verses 21 is omitted by the best authorities.
[5] The Greek text of this verse is uncertain.
[6] Gr. *tyrants*.

Lacking in strength, and that abounded in poverty;
And the eyes of the Lord looked upon him for good,
And he set him up from his low estate,
13 And lifted up his head;
And many marvelled at him.

14 Good things and evil, life and death,
Poverty and riches, are from the Lord.[1]
17 The gift of the Lord remaineth with the godly,
And his good pleasure shall prosper for ever.
18 There is that waxeth rich by his wariness and pinching,
And this is the portion of his reward:
19 When he saith, I have found rest,
And now will I eat of my goods;
Yet he knoweth not what time shall pass,
And he shall leave them to others, and die.
20 Be stedfast in thy covenant, and be conversant therein,
And wax old in thy work.

21 Marvel not at the works of a sinner;
But trust the Lord, and abide in thy labour:
For it is an easy thing in the sight of the Lord swiftly on the sudden to make a poor man rich.
22 The blessing of the Lord is in the reward of the godly;
And in an hour that cometh swiftly he maketh his blessing to flourish.
23 Say not, What use is there of me?
And what from henceforth shall my good things be?
24 Say not, I have sufficient,
And from henceforth what harm shall happen unto me?
25 In the day of good things there is a forgetfulness of evil things;
And in the day of evil things a man will not remember things that are good.
26 For it is an easy thing in the sight of the Lord
To reward a man in the day of death according to his ways.
27 The affliction of an hour causeth forgetfulness of delight;
And in the last end of a man is the revelation of his deeds.
28 Call no man blessed before his death;
And a man shall be known in his children.

29 Bring not every man into thine house;
For many are the plots of the deceitful man.
30 *As* a decoy partridge in a cage, so is the heart of a proud man;
And as one that is a spy, he looketh upon *thy* falling.
31 For he lieth in wait to turn things *that are good* into evil;
And in things that are praiseworthy he will lay blame.
32 From a spark of fire a heap of many coals is kindled;
And a sinful man lieth in wait for blood.
33 Take heed of an evil-doer, for he contriveth wicked things;
Lest haply he bring upon thee blame for ever.
34 Receive a stranger into thine house, and he will distract thee with brawls,
And estrange thee from thine own.

12 If thou do good, know to whom thou doest it;
And thy good deeds shall have thanks.
2 Do good to a godly man, and thou shalt find a recompense;
And if not from him, yet from the Most High.
3 There shall no good come to him that continueth to do evil,
Nor to him that giveth no alms.
4 Give to the godly man,
And help not the sinner.
5 Do good to one that is lowly,
And give not to an ungodly man:
Keep back his bread, and give it not to him,
Lest he overmaster thee thereby:
For thou shalt receive twice as much evil
For all the good thou shalt have done unto him.
6 For the Most High also hateth sinners,
And will repay vengeance unto the ungodly.[2]
7 Give to the good man,
And help not the sinner.

8 A man's friend will not be [3] fully tried in prosperity;
And his enemy will not be hidden in adversity.
9 In a man's prosperity his enemies are grieved;
And in his adversity even his friend will be separated *from him*.
10 Never trust thine enemy:
For like as the brass rusteth, so is his wickedness.
11 Though he humble himself, and go crouching,
Yet take good heed, and beware of him,
And thou shalt be unto him as one that hath wiped a mirror,
And thou shalt know that [4] he hath not utterly rusted it.
12 Set him not by thee,
Lest he overthrow thee and stand in thy place;
Let him not sit on thy right hand,
Lest he seek to take thy seat,
And at the last thou acknowledge my words,
And be pricked with my sayings.
13 Who will pity a charmer that is bitten with a serpent,
Or any that come nigh wild beasts?

[1] Verses 15 and 16 are omitted by the best authorities.

[2] The remainder of this verse is omitted by the best authorities.

[3] Or, *punished*

[4] Or, *it hath not utterly rusted him*

14 Even so *who will pity* him that
goeth to a sinner,
And is mingled with him in his
sins?
15 For a while he will abide with
thee,
And if thou give way, he will not
hold out.
16 And the enemy will speak sweetly
with his lips,
And in his heart take counsel how
to overthrow thee into a pit:
The enemy will weep with his eyes,
And if he find opportunity, he will
not be satiated with blood.
17 If adversity meet thee, thou shalt
find him there before thee;
And as though he would help thee,
he will trip up thy heel.
18 He will shake his head, and clap his
hands,
And whisper much, and change his
countenance.

13 He that toucheth pitch shall be
defiled:
And he that hath fellowship with
a proud man shall become like
unto him.
2 Take not up a burden above thy
strength;
And have no fellowship with one
that is mightier and richer than
thyself.
What fellowship shall the earthen
pot have with the kettle?
This shall smite, and that shall be
dashed in pieces.
3 The rich man doeth a wrong, and
he threateneth withal:
The poor is wronged, and he shall
intreat withal.
4 If thou be profitable, he will make
merchandise of thee;
And if thou be in want, he will
forsake thee.
5 If thou have substance, he will live
with thee:
And he will make thee bare, and
will not be sorry.
6 Hath he had need of thee? then he
will deceive thee,
And smile upon thee, and give thee
hope:
He will speak thee fair, and say,
What needest thou?
7 And he will shame thee by his
meats,
Until he have made thee bare twice
or thrice,
And at the last he will laugh thee
to scorn:
Afterward will he see thee, and
will forsake thee,
And shake his head at thee.
8 Beware that thou be not de-
ceived, and brought low in thy
mirth.
9 If a mighty man invite thee, be re-
tiring,
And so much the more will he in-
vite thee.
10 Press not upon him, lest thou be
thrust back;
And stand not far off, lest thou be
forgotten.
11 Affect not to speak with him as an
equal,
And believe not his many words:
For with much talk will he try
thee,
And in a smiling manner will search
thee out.
12 He that keepeth not to himself
words spoken is unmerciful;
And he will not spare to hurt and
to bind.
13 Keep *them* to thyself, and take
earnest heed,
For thou walkest [1] in peril of thy
falling.[2]
15 Every living creature loveth his
like,
And every man *loveth* his neigh-
bour.
16 All flesh consorteth according to
kind,
And a man will cleave to his
like.
17 What fellowship shall the wolf
have with the lamb?
So *is* the sinner unto the godly.
18 What peace is there between the
hyena and the dog?
And what peace between the rich
man and the poor?
19 Wild asses are the prey of lions in
the wilderness;
So poor men are pasture for the
rich.
20 Lowliness is an abomination to a
proud man;
So a poor man is an abomination to
the rich.
21 A rich man when he is shaken is
held up of his friends;
But one of low degree being down
is thrust away also by his
friends.
22 When a rich man is fallen, there
are many helpers;
He speaketh [3] things not to be
spoken, and men justify him:
A man of low degree falleth, and
men rebuke him withal;
He uttereth wisdom, and no place
is allowed him.
23 A rich man speaketh, and all keep
silence;
And what he saith they extol to the
clouds:
A poor man speaketh, and they say,
Who is this?
And if he stumble, they will help
to overthrow him.
24 Riches are good that have no sin;
And poverty is evil in the mouth of
the ungodly.
25 The heart of a man changeth his
countenance,
Whether it be for good or for evil.[4]
26 A cheerful countenance is a token
of a heart that is in prosperity;
And the finding out of parables is a
weariness of thinking.

14 Blessed is the man that hath not
slipped with his mouth,
And is not pricked with sorrow for
sins.

1 Gr. *along with.*
2 The remainder of verse 13, and verse 14, are omitted by the best authorities.
3 Or, *secrets, and*
4 The remainder of this verse is omitted by the best authorities.

2 Blessed is he whose soul doth not condemn him,
And who is not fallen from his hope.
3 Riches are not comely for a niggard;
And what should an envious man do with money?
4 He that gathereth *by taking* from his own soul gathereth for others;
And others shall revel in his goods.
5 He that is evil to himself, to whom will he be good?
And he shall not rejoice in his possessions.
6 There is none more evil than he that envieth himself;
And this is a recompense of his wickedness.
7 Even if he doeth good, he doeth it in forgetfulness;
And at the last he sheweth forth his wickedness.
8 Evil is he that envieth with his eye,
Turning away the face, and despising the souls *of men*.
9 A covetous man's eye is not satisfied with his portion;
And wicked injustice drieth up his soul.
10 An evil eye is grudging of bread,
And he is miserly at his table.
11 My son, according as thou hast, do well unto thyself,
And bring offerings unto the Lord worthily.
12 Remember that death will not tarry,
And that the covenant of [1] the grave is not shewed unto thee.
13 Do well unto thy friend before thou die;
And according to thy ability stretch out *thy hand* and give to him.
14 Defraud not *thyself* of a good day;
And let not the portion of a good desire pass thee by.
15 Shalt thou not leave thy labours unto another?
And thy toils to be divided by lot?
16 Give, and take, and beguile thy soul;
For there is no seeking of luxury in [1] the grave.
17 All flesh waxeth old as a garment;
For the covenant from the beginning is, Thou shalt die the death.
18 As of the leaves flourishing on a thick tree,
Some it sheddeth, and some it maketh to grow;
So also of the generations of flesh and blood,
One cometh to an end, and another is born.
19 Every work rotteth and falleth away,
And the worker thereof shall depart with it.
20 Blessed is the man that shall [2] meditate in wisdom,
And that shall discourse by his understanding.
21 He that considereth her ways in his heart
Shall also have knowledge in her secrets.
22 Go forth after her as one that tracketh,
And lie in wait in her ways.
23 He that prieth in at her windows
Shall also hearken at her doors.
24 He that lodgeth close to her house
Shall also fasten a nail in her walls.
25 He shall pitch his tent nigh at hand to her,
And shall lodge in a lodging where good things are.
26 He shall set his children under her shelter,
And shall rest under her branches.
27 By her he shall be covered from heat,
And shall lodge in her glory.
15 He that feareth the Lord will do this;
And he that hath possession of the law shall obtain her.
2 And as a mother shall she meet him,
And receive him as a wife married in her virginity.
3 With bread of understanding shall she feed him,
And give him water of wisdom to drink.
4 He shall be stayed upon her, and shall not be moved;
And shall rely upon her, and shall not be confounded.
5 And she shall exalt him above his neighbours;
And in the midst of the congregation shall she open his mouth.
6 He shall inherit joy, and a crown of gladness,
And an everlasting name.
7 Foolish men shall not obtain her;
And sinners shall not see her.
8 She is far from pride;
And liars shall not remember her.
9 Praise is not comely in the mouth of a sinner;
For it was not sent him from the Lord.
10 For praise shall be spoken in wisdom;
And the Lord will prosper it.
11 Say not thou, It is through the Lord that I fell away;
For thou shalt not do the things that he hateth.
12 Say not thou, It is he that caused me to err;
For he hath no need of a sinful man.
13 The Lord hateth every abomination;
And they that fear him love it not.
14 He himself made man from the beginning,
And left him in the hand of his own counsel.
15 If thou wilt, thou shalt keep the commandments;
And to perform faithfulness is of *thine own* good pleasure.

[1] Gr. *Hades.*

[2] Most authorities read *come to an end.*

16 He hath set fire and water before thee:
Thou shalt stretch forth thy hand unto whichsoever thou wilt.
17 Before man is life and death;
And whichsoever he liketh, it shall be given him.
18 For great is the wisdom of the Lord:
He is mighty in power, and beholdeth all things;
19 And his eyes are upon them that fear him;
And he will take knowledge of every work of man.
20 He hath not commanded any man to be ungodly;
And he hath not given any man licence to sin.

16 Desire not a multitude of unprofitable children,
Neither delight in ungodly sons.
2 If they multiply, delight not in them,
Except the fear of the Lord be with them.
3 Trust not thou in their life,
Neither rely on their condition;
For one is better than a thousand;
And to die childless than to have ungodly children.
4 For from one that hath understanding shall a city be peopled;
But a race of wicked men shall be made desolate.
5 Many such things have I seen with mine eyes;
And mine ear hath heard mightier things than these.

6 In the congregation of sinners shall a fire be kindled;
And in a disobedient nation wrath is kindled.
7 He was not pacified toward the giants of old time,
Who revolted in their strength.
8 He spared not those with whom Lot sojourned,
Whom he abhorred for their pride.
9 He pitied not the people of perdition,
Who were taken away in their sins.
10 And in like manner the six hundred thousand footmen,
Who were gathered together in the hardness of their hearts.
11 Even if there be one stiffnecked person,
It is marvel if he shall be unpunished:
For mercy and wrath are with him;
He is mighty to forgive, and he poureth out wrath.
12 As his mercy is great, so is his correction also:
He judgeth a man according to his works.
13 The sinner shall not escape with *his* plunder;
And the patience of the godly shall not be frustrate.
14 He will make room for every work of mercy;
Each man shall find according to his works.[1]
17 Say not thou, I shall be hidden from the Lord;
And who shall remember me from on high?
I shall not be known among so many people;
For what is my soul in a boundless creation?
18 Behold, the heaven, and the heaven of heavens,
The deep, and the earth, shall be moved when he shall visit.
19 The mountains and the foundations of the earth together
Are shaken with trembling, when he looketh upon them.
20 And no heart shall think upon these things:
And who shall conceive his ways?
21 And *there is* a tempest which no man shall see;
Yea, the more part of his works are [2]hid.
22 Who shall declare the works of *his* righteousness?
Or who shall endure them?
For his covenant is afar off.[3]
23 He that is wanting in [4]understanding thinketh upon these things;
And an unwise and erring man thinketh follies.
24 My son, hearken unto me, and learn knowledge,
And give heed to my words with thy heart.
25 I will shew forth instruction by weight,
And declare knowledge exactly.
26 In the judgement of the Lord are his works from the beginning;
And from the making of them he disposed the parts thereof.
27 He garnished his works for ever,
And the beginnings of them unto their generations:
They neither hunger, nor are weary,
And they cease not from their works.
28 No one thrusteth aside his neighbour;
And they shall never disobey his word.
29 After this also the Lord looked upon the earth,
And filled it with his blessings.
30 [5][6]All manner of living things covered the face thereof;
And into it is their return.

17 The Lord created man of the earth,
And turned him back unto it again.
2 He gave them days by number, and a set time,
And gave them authority over the things that are thereon.
3 He endued them with strength proper to them;
And made them according to his own image.

1 Verses 15 and 16 are omitted by the best authorities.
2 Gr. *among hidden things.*
3 The remainder of this verse is omitted by the best authorities.
4 Gr. *heart.*
5 The Greek text of this line is uncertain.
6 Gr. *The soul of every living thing.*

4 He put the fear of [1]man upon all flesh,
And *gave him* to have dominion over beasts and fowls.[2]
6 Counsel, and tongue, and eyes,
Ears, and heart, gave he them to understand withal.
7 He filled them with the knowledge of wisdom,
And shewed them good and evil.
8 He set his eye upon their hearts,
To shew them the majesty of his works.[3]
10 And they shall praise the name of *his* holiness,
[4]That they may declare the majesty of his works.
11 He added unto them knowledge,
And gave them a law of life for a heritage.
12 He made an everlasting covenant with them,
And shewed them his judgements.
13 Their eyes saw the majesty of *his* glory;
And their ear heard the glory of [5]his voice.
14 And he said unto them, Beware of all unrighteousness;
And he gave them commandment, each man concerning his neighbour.

15 Their ways are ever before him;
They shall not be hid from his eyes.[6]
17 [7]For every nation he appointed a ruler;
And Israel is the Lord's portion.[6]
19 All their works are as the sun before him;
And his eyes are continually upon their ways.
20 Their iniquities are not hid from him:
And all their sins are before the Lord.[6]
22 With him the alms of a man is as a signet;
And he will keep the bounty of a man as the apple of the eye.[8]
23 Afterwards he will rise up and recompense them,
And render their recompense upon their head.
24 Howbeit unto them that repent he granteth a return;
And he comforteth them that are losing patience.

25 Return unto the Lord, and forsake sins:
Make thy prayer before *his* face, and lessen the offence.
26 Turn again to the Most High, and turn away from iniquity;[9]
And greatly hate the abominable thing.
27 Who shall give praise to the Most High in [10]the grave,
Instead of them which live and return thanks?
28 Thanksgiving perisheth from the dead, as from one that is *not:*
He that is in life and health shall praise the Lord.
29 How great is the mercy of the Lord,
And his forgiveness unto them that turn unto him!
30 For all things cannot be in men,
Because the son of man is not immortal.
31 What is brighter than the sun? yet this faileth:
And an evil man will think on flesh and blood.
32 He looketh upon the power of the height of heaven:
And all men are earth and ashes.

18 He that liveth for ever created all things in common.
2 The Lord alone shall be justified.[11]
4 To none hath he given power to declare his works:
And who shall trace out his mighty deeds?
5 Who shall number the strength of his majesty?
And who shall also tell out his mercies?
6 As for the wondrous works of the Lord, it is not possible to take from them nor add to them,
Neither is it possible to track them out.
7 When a man hath finished, then he is but at the beginning;
And when he ceaseth, then shall he be in perplexity.
8 What is man, and whereto serveth he?
What is his good, and what is his evil?
9 The number of man's days at the most are a hundred years.
10 As a drop of water from the sea, and a pebble from the sand;
So are a few years in the day of eternity.
11 For this cause the Lord was long-suffering over them,
And poured out his mercy upon them.
12 He saw and perceived their end, that it is evil;
Therefore he multiplied his forgiveness.
13 The mercy of a man is upon his neighbour;
But the mercy of the Lord is upon all flesh;
Reproving, and chastening, and teaching,
And bringing again, as a shepherd doth his flock.
14 He hath mercy on them that accept chastening,
And that diligently seek after his judgements.

15 My son, to thy good deeds add no blemish;
And no grief of words in any of thy giving.
16 Shall not the dew assuage the scorching heat?
So is a word better than a gift.
17 Lo, is not a word better than a gift?
And both are with a gracious man.
18 A fool will upbraid ungraciously;

[1] Gr. *him.*
[2] Verse 5 is omitted by the best authorities.
[3] Verse 9 is omitted by the best authorities.
[4] This line is added by the best authorities.
[5] Some ancient authorities read *their.*
[6] Verses 16, 18, and 21 are omitted by the best authorities.
[7] The preceding part of this verse is omitted by the best authorities.
[8] The remainder of this verse is omitted by the best authorities.
[9] A line is here omitted by the best authorities.
[10] Gr. *Hades.*
[11] The remainder of verse 2 and verse 3, are omitted by the best authorities.

And the gift of an envious man
consumeth the eyes.

19 Learn before thou speak;
And have a care of thy health or
ever thou be sick.
20 Before judgement examine thyself;
And in the hour of visitation thou
shalt find forgiveness.
21 Humble thyself before thou be
sick;
And in the time of sins shew re-
pentance.
22 Let nothing hinder thee to pay thy
vow in due time;
And wait not until death to be
justified.
23 Before thou makest a vow, prepare
thyself;
And be not as a man that tempteth
the Lord.
24 Think upon the wrath *that shall be*
in the days of the end,
And the time of vengeance, when
he turneth away his face.
25 In the days of fulness remember the
time of hunger,
And poverty and want in the days
of wealth.
26 From morning until evening the
time changeth;
And all things are speedy before the
Lord.
27 A wise man will fear in every-
thing;
And in days of sinning he will be-
ware of offence.[1]
28 Every man of understanding know-
eth wisdom;
And he will give thanks unto him
that found her.
29 They that were of understanding in
sayings became also wise them-
selves,
And poured forth apt proverbs.

30 Go not after thy lusts;
And refrain thyself from thine appe-
tites.
31 If thou give fully to thy soul the
delight of her desire,
She will make thee [2]the laughing-
stock of thine enemies.
32 Make not merry in much luxury;
Neither be tied to the expense
thereof.
33 Be not made a beggar by banqueting
upon borrowing,
When thou hast nothing in thy
purse.[1]

19 A workman that is a drunkard
shall not become rich:
He that despiseth small things shall
fall by little and little.
2 Wine and women will make men of
understanding to fall away:
And he that cleaveth to harlots will
be the more reckless.
3 Moths and worms shall have him to
heritage;
And a reckless soul shall be taken
away.

4 He that is hasty to trust is light-
minded;
And he that sinneth shall offend
against his own soul.
5 He that maketh merry in his heart
shall be condemned:[1]
6 [3]And he that hateth talk hath the
less wickedness.
7 Never repeat what is told thee,
And thou shalt fare never the
worse.
8 Whether it be of friend or foe, tell
it not;
And unless it is a sin to thee, re-
veal it not.
9 For he hath heard thee, and observed
thee,
And when the time cometh he will
hate thee.
10 Hast thou heard a word? let it die
with thee:
Be of good courage, it will not burst
thee.
11 A fool will travail in pain with a
word,
As a woman in labour with a
child.
12 As an arrow that sticketh in the
[4] flesh of the thigh,
So is a word in a fool's belly.

13 Reprove a friend; it may be he did
it not:
And if he did something, that he
may do it no more.
14 Reprove thy neighbour; it may be
he said it not:
And if he hath said it, that he may
not say it again.
15 Reprove a friend; for many times
there is slander:
And trust not every word.
16 There is one that slippeth, and not
from the heart:
And who is he that hath not sinned
with his tongue?
17 Reprove thy neighbour before thou
threaten him;
And give place to the law of the
Most High.[5]

20 All wisdom is the fear of the
Lord;
And in all wisdom is the doing of
the law.[6]
22 And the knowledge of wickedness is
not wisdom;
And the prudence of sinners is not
counsel.
23 There is a wickedness, and the same
is abomination;
And there is a fool wanting in
wisdom.
24 Better is one that hath small under-
standing, and feareth,
Than one that hath much prudence,
and transgresseth the law.
25 There is an exquisite subtilty, and
the same is unjust;
And there is one that perverteth
favour [7] to gain a judgement.[1]
26 There is one that doeth wickedly,
that hangeth down his head with
mourning;
But inwardly he is full of deceit,
27 Bowing down his face, and mak-
ing as if he were deaf of one
ear:

[1] Reader this is omitted by the best authorities.

[2] Or, a reviling to

[3] The preceding part of this verse is omitted by the best authorities.

[4] Gr. *thigh of flesh.*

[5] Verses 18 and 19 are omitted by the best authorities.

[6] The remainder of verse 20, and verse 21, are omitted by the best authorities.

[7] Gr. *to bring to light.*

Where he is not known, he will be beforehand with thee.
28 And if for want of power he be hindered from sinning,
If he find opportunity, he will do mischief.
29 A man shall be known by his look,
And one that hath understanding shall be known by his face, when thou meetest him.
30 A man's attire, and [1]grinning laughter,
And gait, shew what he is.

1 Gr. *laughter of the teeth.*

20 There is a reproof that is not comely;
And there is a man that keepeth silence, and he is wise.
2 How good is it to reprove, rather than to be wroth;
And he that maketh confession shall be kept back from hurt.[2]
4 As is the lust of an eunuch to deflower a virgin;
So is he that executeth judgements with violence.
5 There is one that keepeth silence, and is found wise;
And there is one that is hated for his much talk.
6 There is one that keepeth silence, for he hath no answer to make;
And there is that keepeth silence, as knowing his time.
7 A wise man will be silent till his time come;
But the braggart and fool will overpass his time.
8 He that useth many words shall be abhorred;
And he that taketh to himself authority therein shall be hated.

2 Verse 3 is omitted by the best authorities.

9 There is a prosperity that a man findeth in misfortunes;
And there is a gain that turneth to loss.
10 There is a gift that shall not profit thee;
And there is a gift whose recompense is double.
11 There is an abasement because of glory;
And there is that hath lifted up his head from a low estate.
12 There is that buyeth much for a little,
And payeth for it again sevenfold.
13 He that is wise in words shall make himself beloved;
But the pleasantries of fools shall be wasted.
14 The gift of a fool shall not profit thee[3];
For his eyes are many instead of one.
15 He will give little, and upbraid much;
And he will open his mouth like a crier:
To-day he will lend, and to-morrow he will ask it again:
Such an one is a hateful man.
16 The fool will say, I have no friend,
And I have no thanks for my good deeds;
They that eat my bread are of evil tongue.
17 How oft, and of how many, shall he be laughed to scorn![4]

3 A line of this verse is here omitted by the best authorities.

18 A slip on a pavement is better than *a slip* with the tongue;
So the fall of the wicked shall come speedily.
19 A man without grace is *as* a tale out of season;
It will be continually in the mouth of the ignorant.
20 A[5] wise sentence from a fool's mouth will be rejected;
For he will not speak it in its season.

4 The latter part of verse 17 is omitted by the best authorities.

5 Gr. *parable.*

21 There is that is hindered from sinning through want;
And when he taketh rest, he shall not be troubled.
22 There is that destroyeth his soul through bashfulness;
And by a foolish countenance he will destroy it.
23 There is that for bashfulness promiseth to his friend;
And he maketh him his enemy for nothing.

24 A lie is a foul blot in a man;
It will be continually in the mouth of the ignorant.
25 A thief is better than a man that is continually lying:
But they both shall inherit destruction.
26 The disposition of a liar is dishonour;
And his shame is with him continually.

27 He that is wise in words shall advance himself;
And one that is prudent will please great men.
28 He that tilleth his land shall raise his heap high;
And he that pleaseth great men shall get pardon for iniquity.
29 Presents and gifts blind the eyes of the wise,
And as a muzzle on the mouth, turn away reproofs.
30 Wisdom that is hid, and treasure that is out of sight,
What profit is in them both?
31 Better is a man that hideth his folly
Than a man that hideth his wisdom.[6]

6 Ver. 32 is omitted by the best thor

21 My son, hast thou sinned? add no more thereto;
And make supplication for thy former *sins.*
2 Flee from sin as from the face of a serpent;
For if thou draw nigh it will bite thee:
The teeth thereof are the teeth of a lion,
Slaying the souls of men.

3 All iniquity is as a two-edged sword;
Its stroke hath no healing.

4 Terror and violence will lay waste riches;
So the house of a haughty man shall be laid waste.
5 Supplication from a poor man's mouth reacheth to the ears of [1]God,
And his judgement cometh speedily.
6 One that hateth reproof is in the path of the sinner;
And he that feareth the Lord will turn again in his heart.
7 He that is mighty in tongue is known afar off:
But the man of understanding knoweth when he slippeth.

8 He that buildeth his house with other men's money
Is like one that gathereth himself stones against winter.
9 The congregation of wicked men is *as* tow wrapped together;
And the end of them is a flame of fire.
10 The way of sinners is made smooth with stones;
And at the last end thereof is the pit of Hades.

11 He that keepeth the law becometh master of the intent thereof;
And the end of the fear of the Lord is wisdom.
12 He that is not clever will not be instructed;
And there is a cleverness which maketh bitterness to abound.
13 The knowledge of a wise man shall be made to abound as a flood;
And his counsel as a fountain of life.
14 The inward parts of a fool are like a broken vessel;
And he will hold no knowledge.

15 If a man of knowledge hear a wise word,
He will commend it, and add unto it:
The dissolute man heareth it, and it displeaseth him,
And he putteth it away behind his back.
16 The discourse of a fool is like a burden in the way;
But grace shall be found on the lips of the wise.
17 The mouth of the prudent man shall be sought for in the congregation;
And they will ponder his words in their heart.

18 As a house that is destroyed, so is wisdom to a fool;
And the knowledge of an unwise man is *as* [2]talk without sense.
19 Instruction is *as* fetters on the feet of an unwise man,
And as manacles on the right hand.
20 A fool lifteth up his voice with laughter;
But a clever man will scarce smile quietly.
21 Instruction is to a prudent man as an ornament of gold,
And as a bracelet upon his right arm.

22 The foot of a fool is soon in *another man's* house;
But a man of experience will be ashamed of entering.
23 A foolish man peepeth in from the door of *another man's* house;
But a man that is instructed will stand without.
24 It is a want of instruction in a man to listen at the door;
But the prudent man will be grieved with the disgrace.
25 [3]The lips of strangers will be grieved at these things;
But the words of prudent men will be weighed in the balance.

26 The heart of fools is in their mouth;
But the mouth of wise men is their heart.
27 When the ungodly curseth Satan,
He curseth his own soul.
28 A whisperer defileth his own soul,
And shall be hated wheresoever he sojourneth.

22 A slothful man is compared to a stone that is defiled;
And every one will hiss him out in his disgrace.
2 A slothful man is compared to the filth of a dunghill:
Every man that taketh it up will shake out his hand.

3 A father hath shame in having begotten an uninstructed *son*;
And a *foolish* daughter is born to his loss.
4 A prudent daughter shall inherit a husband of her own;
And she that bringeth shame is the grief of him that begat her.
5 She that is bold bringeth shame upon father and husband;
And she shall be despised of them both.
6 Unseasonable discourse is *as* music in mourning;
But stripes and correction are wisdom at every season.

7 He that teacheth a fool is *as* one that glueth a potsherd together;
Even as one that waketh a sleeper out of a deep sleep.
8 He that discourseth to a fool is *as* one discoursing to a man that slumbereth;
And at the end he will say, What is it?[4]

[1] Gr. him.
[2] Gr. unexamined words.
[3] The text seems to be uncertain.
[4] Verses 9 and 10 are omitted by the best authorities.

11 Weep for the dead, for light hath
failed *him*;
And weep for a fool, for understand-
ing hath failed *him*:
Weep more sweetly for the dead,
because he hath found rest;
But the life of the fool is worse than
death.
12 Seven days are *the days of* mourning
for the dead;
But for a fool and an ungodly man,
all the days of his life.

13 Talk not much with a foolish
man,
And go not to one that hath no
understanding:
Beware of him, lest thou have
trouble;
And so thou shalt not be [1] defiled in
his onslaught:
Turn aside from him, and thou shalt
find rest;
And so thou shalt not be wearied in
his madness.
14 What shall be heavier than
lead?
And what is the name thereof, but
a fool?
15 Sand, and salt, and a mass of iron,
is easier to bear,
Than a man without understand-
ing.

16 Timber girt and bound into a build-
ing shall not be loosed with shak-
ing:
So a heart established in due season
on well advised counsel shall not
be afraid.
17 A heart settled upon a thoughtful
understanding
Is as an ornament of plaister on a
polished wall.
18 Pales set on a high place will not
stand against the wind:
So a fearful heart in the imagina-
tion of a fool will not stand a-
gainst any fear.

19 He that pricketh the eye will make
tears to fall;
And he that pricketh the heart
maketh it to shew feeling.
20 Whoso casteth a stone at birds
frayeth them away;
And he that upbraideth a friend
will dissolve friendship.
21 If thou hast drawn a sword against
a friend, despair not;
For there may be a returning.
22 If thou hast opened thy mouth
against a friend, fear not;
For there may be a reconciling;
Except it be for upbraiding, and
arrogance, and disclosing of a se-
cret, and a treacherous blow:
For these things every friend will
flee.

23 Gain trust with thy neighbour in
his poverty,
That in his prosperity thou mayest
have gladness:
Abide stedfast unto him in the time
of his affliction,
That thou mayest be heir with him
in his inheritance.[2]
24 Before fire is the vapour and smoke
of a furnace;
So revilings before bloodshed.
25 I will not be ashamed to shelter a
friend:
And I will not hide myself from his
face:
26 And if any evil happen unto me be-
cause of him,
Every one that heareth it will be-
ware of him.

27 Who shall set a watch over my
mouth,
And a seal of shrewdness upon my
lips,
That I fall not from it, and that my
tongue destroy me not?
23 O Lord, Father and Master of my
life,
Abandon me not to their counsel:
Suffer me not to fall by them.
2 Who will set scourges over my
thought,
And a discipline of wisdom over
mine heart?
That they spare me not for mine
ignorances,
And *my heart* pass not by their
sins:
3 That mine ignorances be not multi-
plied,
And my sins abound not;
And I shall fall before mine adver-
saries,
And mine enemy rejoice over me.[3]
4 O Lord, Father and God of my life,
Give me not a [3] proud look,[3]
5 And turn away concupiscence from
me.[3]
6 Let not [4] greediness and chambering
overtake me;
And give me not over to a shameless
mind.

7 Hear ye, my children, the discipline
of the mouth;
And he that keepeth it shall not be
taken.
8 The sinner shall be [5] overtaken in his
lips;
And the reviler and the proud man
shall stumble therein.
9 Accustom not thy mouth to an
oath;
And be not accustomed to the nam-
ing of the Holy One.
10 For as a servant that is continually
scourged shall not lack a bruise,
So he also that sweareth and nam-
eth *God* continually shall not be
cleansed from sin.
11 A man of many oaths shall be filled
with iniquity;
And the scourge shall not depart
from his house:
If he shall offend, his sin shall be
upon him;
And if he disregard it, he hath
sinned doubly;
And if he hath sworn in vain, he
shall not be justified;
For his house shall be filled with
calamities.

[1] Or, *defiled: in the onslaught turn*

[2] The remainder of this verse is omitted by the best authorities

[3] Gr. *ing u of eye*

[4] Gr. *perit the b*

[5] Mo thor read

12 There is a manner of speech that is
clothed about with death:
Let it not be found in the heritage
of Jacob;
For all these things shall be far
from the godly,
And they shall not wallow in sins.
13 Accustom not thy mouth to gross
rudeness,
For therein is the word of sin.
14 Remember thy father and thy mo-
ther,
For thou sittest in the midst of
great men;
That thou be not forgetful before
them,
And become a fool by thy custom;
So shalt thou wish that thou hadst
not been born,
And curse the day of thy nativity.
15 A man that is accustomed to words
of reproach
Will not be corrected all the days
of his life.

16 Two sorts *of men* multiply sins,
And the third will bring wrath:
A hot mind, as a burning fire, will
not be quenched till it be con-
sumed:
A fornicator in the body of his
flesh will never cease till he hath
[1] burned out the fire.
17 All bread is sweet to a fornicator:
He will not leave off till he die.
18 A man that goeth astray from his
own bed,
Saying in his heart, Who seeth
me?
Darkness is round about me, and
the walls hide me,
And no man seeth me; of whom
am I afraid?
The Most High will not remember
my sins;
19 —And the eyes of men are his
terror,
And he knoweth not that the eyes
of the Lord are ten thousand
times brighter than the sun,
Beholding all the ways of men,
And looking into secret places.
20 All things were known unto him or
ever they were created;
And in like manner also after they
were perfected.
21 This man shall be punished in the
streets of the city;
And where he suspected not he
shall be taken.
22 So also a wife that leaveth her hus-
band,
And bringeth in an heir by a
stranger.
23 For first, she was disobedient in the
law of the Most High;
And secondly, she trespassed a-
gainst her own husband;
And thirdly, she played the adul-
teress in whoredom,
And brought in children by a
stranger.
24 She shall be brought out into the
congregation;
And upon her children shall there
be visitation.

[1] Or, made a [illegible] blaze [illegible]

25 Her children shall not spread into
roots,
And her branches shall bear no
fruit.
26 She shall leave her memory for a
curse;
And her reproach shall not be
blotted out.
27 And they that are left behind
shall know that there is no-
thing better than the fear of the
Lord,
And nothing sweeter than to take
heed unto the commandments of
the Lord.[2]

24 Wisdom shall praise [3] herself,
And shall glory in the midst of her
people.
2 In the congregation of the Most
High shall she open her mouth,
And glory in the presence of his
power.
3 I came forth from the mouth of the
Most High,
And covered the earth as a mist.
4 I dwelt in high places,
And my throne is in the pillar of
the cloud.
5 Alone I compassed the circuit of
heaven,
And walked in the depth of the
abyss.
6 In the waves of the sea, and in all
the earth,
And in every people and nation, I
got a possession.
7 With all these I sought rest;
And in whose inheritance shall I
lodge?
8 Then the Creator of all things gave
me a commandment;
And he that created me made my
tabernacle to rest,
And said, Let thy tabernacle be in
Jacob,
And thine inheritance in Israel.
9 He created me from the beginning
before the world;
And to the end I shall not fail.
10 In the holy tabernacle I ministered
before him;
And so was I established in Sion.
11 In the beloved city likewise he gave
me rest;
And in Jerusalem was my autho-
rity.
12 And I took root in a people that
was glorified,
Even in the portion of the Lord's
own inheritance.
13 I was exalted like a cedar in Liba-
nus,
And as a cypress tree on the moun-
tains of Hermon.
14 I was exalted like a palm tree on
the sea shore,
And as rose plants in Jericho,
And as a fair olive tree in the
plain;
And I was exalted as a plane
tree.
15 As cinnamon and aspalathus, I have
given a scent of perfumes;
And as choice myrrh, I spread a-
broad a pleasant odour;

[2] Verse 28 is omitted by the best authorities.
[3] Gr. *her own soul.*

As [1] galbanum, and onyx, and stacte,
And as the fume of frankincense in the tabernacle.
16 As the terebinth I stretched out my branches;
And my branches are branches of glory and grace.
17 As the vine I put forth grace;
And my flowers are the fruit of glory and riches.[2]
19 Come unto me, ye that are desirous of me,
And be ye filled with my produce.
20 For my memorial is sweeter than honey,
And mine inheritance than the honeycomb.
21 They that eat me shall yet be hungry;
And they that drink me shall yet be thirsty.
22 He that obeyeth me shall not be ashamed;
And they that work in me shall not do amiss.

23 All these things are the book of the covenant of the Most High God,
Even the law which Moses commanded us for a heritage unto the assemblies of Jacob.[3]
25 It is he that maketh wisdom abundant, as Pishon,
And as Tigris in the days of new *fruits*;
26 That maketh understanding full as Euphrates,
And as Jordan in the days of harvest;
27 That maketh instruction to shine forth as the light,
As Gihon in the days of vintage.
28 The first man knew her not perfectly;
And in like manner the last hath not traced her out.
29 For her thoughts are filled from the sea,
And her counsels from the great deep.
30 And I came out as a [4] stream from a river,
And as a conduit into a garden.
31 I said, I will water my garden,
And will water abundantly my garden bed;
And, lo, my stream became a river,
And my river became a sea.
32 I will yet bring instruction to light as the morning,
And will make [5] these things to shine forth afar off.
33 I will yet pour out doctrine as prophecy,
And leave it unto generations of ages.
34 Behold that I have not laboured for myself only,
But for all them that diligently seek her.

25 In three things I was beautified,
And stood up beautiful before the *Lord and men*:
The concord of brethren, and friendship of neighbours,
And a woman and her husband that walk together in agreement.
2 But three sorts *of men* my soul hateth,
And I am greatly offended at their life:
A poor man that is haughty, and a rich man that is a liar,
And an old man that is an adulterer lacking understanding.

3 In *thy* youth thou hast not gathered,
And how shouldest thou find in thine old age?
4 How beautiful a thing is judgement for gray hairs,
And for elders to know counsel!
5 How beautiful is the wisdom of old men,
And thought and counsel to men that are in honour!
6 Much experience is the crown of old men;
And their glorying is the fear of the Lord.

7 There be nine things that I have thought of, and in mine heart counted happy;
And the tenth I will utter with my tongue:
A man that hath joy of his children;
A man that liveth and looketh upon the fall of his enemies:
8 Happy is he that dwelleth with a wife of understanding;
And he that hath not slipped with his tongue;
And he that hath not served a man that is unworthy of him:
9 Happy is he that hath found prudence;
And he that discourseth in the ears of them that listen.
10 How great is he that hath found wisdom!
Yet is there none above him that feareth the Lord.
11 The fear of the Lord passeth all things:
He that holdeth it, to whom shall he be likened?[6]
13 *Give me* any plague but the plague of the heart;
And any wickedness but the wickedness of a woman;
14 Any calamity, but a calamity from them that hate me;
And any vengeance, but the vengeance of enemies.
15 There is no head above the head of a serpent;
And there is no wrath above the wrath of an enemy.

16 I will rather dwell with a lion and a dragon,
Than keep house with a wicked woman.
17 The wickedness of a woman changeth her look,

[1] See Exodus xxx. 34.
[2] Verse 18 is omitted by the best authorities.
[3] Verse 24 is omitted by the best authorities.
[4] Gr. *canal*.
[5] Gr. *them*.
[6] Verse 12 is omitted by the best authorities.

And darkeneth her countenance as
a bear doth.
18 Her husband shall sit at meat
among his neighbours,
And when he heareth it he sigheth
bitterly.
19 All malice is but little to the malice
of a woman:
Let the portion of a sinner fall on
her.
20 *As* the going up a sandy way *is* to
the feet of the aged,
So is a wife full of words to a quiet
man.
21 Throw not thyself upon the beauty
of a woman;
And desire not a woman for her
beauty.
22 There is anger, and impudence, and
great reproach,
If a woman maintain her husband.
23 A wicked woman is abasement of
heart,
And sadness of countenance, and a
wounded heart:
A woman that will not make her
husband happy
Is *as* hands that hang down, and
palsied knees.
24 From a woman *was* the beginning
of sin;
And because of her we all die.
25 Give not water an outlet;
Neither to a wicked woman free-
dom of speech.
26 If she go not [1]as thou wouldest
have her,
Cut her off from thy flesh.[2]

[1] Gr. *according to thy hand.*
[2] The remainder of this verse is omitted by the best authorities.

26 Happy is the husband of a good
wife;
And the number of his days shall be
twofold.
2 A brave woman rejoiceth her hus-
band;
And he shall fulfil his years in
peace.
3 A good wife is a good portion:
She shall be given in the portion of
such as fear the Lord.
4 Whether a man be rich or poor,
A good heart *maketh* at all times a
cheerful countenance.

5 Of three things my heart was a-
fraid;
And concerning the fourth [3]kind I
made supplication:
The slander of a city, and the as-
sembly of a multitude, and a false
accusation:
All these are more grievous than
death.
6 A grief of heart and sorrow is a
woman that is jealous of *another*
woman,
And the scourge of a tongue com-
municating to all.
7 A wicked woman is *as* a yoke of
oxen shaken to and fro:
He that taketh hold of her is as one
that graspeth a scorpion.
8 A drunken woman *causeth* great
wrath;
And she will not cover her own
shame.

[3] Gr. *countenance.*

9 The whoredom of a woman is in
the lifting up of her eyes;
And it shall be known by her eye-
lids.
10 Keep strict watch on a headstrong
daughter,
Lest she find liberty for herself, and
use it.
11 Look well after an impudent eye;
And marvel not if it trespass against
thee.
12 She will open her mouth, as a
thirsty traveller,
And drink of every water that is
near:
At every post will she sit down,
And open her quiver against *any*
arrow.

13 The grace of a wife will delight her
husband;
And her knowledge will fatten his
bones.
14 A silent woman is a gift of the
Lord;
And there is nothing so much worth
as a well-instructed soul.
15 A shamefast woman is grace upon
grace;
And there is no [4]price worthy of a
continent soul.
16 As the sun when it ariseth in the
highest places of the Lord,
So is the beauty of a good wife in
the ordering of [5]a man's house.
17 As the lamp that shineth upon the
holy candlestick,
So is the beauty of the face in ripe
age.
18 As the golden pillars are upon a
base of silver,
So are beautiful feet with the breasts
of one that is stedfast.[6]

[4] Gr. *weight.*
[5] Gr. *his.*
[6] Verses 19-27 are omitted by the best authorities.

28 For two things my heart is grieved;
And for the third anger cometh
upon me:
A man of war that suffereth for
poverty;
And men of understanding that are
counted as refuse;
One that turneth back from right-
eousness to sin;
The Lord shall prepare him for the
sword.

29 A merchant shall hardly keep him-
self from wrong doing;
And a huckster shall not be ac-
quitted of sin.

27 Many have sinned for a thing in-
different;
And he that seeketh to multiply
gain will turn his eye away.
2 A nail will stick fast between the
joinings of stones;
And sin will [7]thrust itself in be-
tween buying and selling.
3 Unless *a man* hold on diligently in
the fear of the Lord,
His house shall soon be over-
thrown.

4 In the shaking of a sieve, the refuse
remaineth;
So the filth of man in his reasoning.

[7] Gr. *rub.*

5 The furnace will prove the potter's vessels;
And the trial of a man is in his reasoning.
6 The fruit of a tree declareth the husbandry thereof;
So is the utterance of the thought of the heart of a man.
7 Praise no man before *thou hearest him* reason;
For this is the trial of men.

8 If thou followest righteousness, thou shalt obtain her,
And put her on, as a long robe of glory.
9 Birds will resort unto their like;
And truth will return unto them that practise her.
10 The lion lieth in wait for prey;
So doth sin for them that work iniquity.

11 The discourse of a godly man is always wisdom:
But the foolish man changeth as the moon.
12 Among men void of understanding observe the opportunity;
But stay continually among the thoughtful.
13 The discourse of fools is an offence;
And their laughter is in the wantonness of sin.
14 The talk of a man of many oaths will make the hair stand upright;
And their strife maketh one stop his ears.
15 The strife of the proud is a shedding of blood;
And their reviling of each other is a grievous thing to hear.

16 He that revealeth secrets destroyeth credit,
And shall not find a friend to his mind.
17 Love a friend, and keep faith with him:
But if thou reveal his secrets,
Thou shalt not pursue after him:
18 For as a man hath destroyed his enemy,
So hast thou destroyed the friendship of thy neighbour.
19 And as a bird which thou hast loosed out of thy hand,
So hast thou let thy neighbour go, and thou wilt not catch him again:
20 Pursue him not, for he is gone far away,
And hath escaped as a gazelle out of the snare.
21 For a wound may be bound up, and after reviling there may be a reconcilement;
But he that revealeth secrets hath lost hope.

22 One that winketh with the eye contriveth evil things;
And no man will remove him from it.
23 When thou art present, he will speak sweetly,
And will admire thy words;
But afterward he will writhe his mouth,
And set a trap *for thee* in thy words.
24 I have hated many things, but nothing like him;
And the Lord will hate him.

25 One that casteth a stone on high casteth it on his own head;
And a deceitful stroke will open wounds.
26 He that diggeth a pit shall fall into it;
And he that setteth a snare shall be taken therein.
27 He that doeth evil things, they shall roll upon him,
And he shall not know whence they have come to him.
28 Mockery and reproach are from the haughty;
And vengeance, as a lion, shall lie in wait for him.
29 They that rejoice at the fall of the godly shall be taken in a snare;
And anguish shall consume them before they die.

30 Wrath and anger, these also are abominations;
And a sinful man shall possess them.

28 He that taketh vengeance shall find vengeance from the Lord;
And he will surely make firm his sins.
2 Forgive thy neighbour the hurt that he hath done *thee*;
And then thy sins shall be pardoned when thou prayest.
3 Man cherisheth anger against man;
And doth he seek healing from the Lord?
4 Upon a man like himself he hath no mercy;
And doth he make supplication for his own sins?
5 He being himself flesh nourisheth wrath:
Who shall make atonement for his sins?
6 Remember thy last end, and cease from enmity:
Remember corruption and death, and abide in the commandments.
7 Remember the commandments, and be not wroth with thy neighbour;
And *remember* the covenant of the Highest, and wink at ignorance.

8 Abstain from strife, and thou shalt diminish thy sins:
For a passionate man will kindle strife;
9 And a man that is a sinner will trouble friends,
And will make debate among them that be at peace.
10 [1]As is the fuel of the fire, so will it burn;
And as the stoutness of the strife is, *so* will it burn:

1 Or, the in ven um

As is the strength of the man, *so* will be his wrath;
And as is his wealth, *so* will he exalt his anger.
11 A contention begun in haste kindleth a fire;
And a hasty fighting sheddeth blood.
12 If thou blow a spark, it shall burn;
And if thou spit upon it, it shall be quenched:
And both these shall come out of thy mouth.

13 Curse the whisperer and double-tongued:
For he hath destroyed many that were at peace.
14 A third person's tongue hath shaken many,
And dispersed them from nation to nation;
And it hath pulled down strong cities,
And overthrown the houses of great men.
15 A third person's tongue hath cast out brave women,
And deprived them of their labours.
16 He that hearkeneth unto it shall not find rest,
Nor shall he dwell quietly.
17 The stroke of a whip maketh a mark in the flesh;
But the stroke of a tongue will break bones.
18 Many have fallen by the edge of the sword:
Yet not so many as they that have fallen because of the tongue.
19 Happy is he that is sheltered from it,
That hath not passed through the wrath thereof;
That hath not drawn its yoke,
And hath not been bound with its bands.
20 For the yoke thereof is a yoke of iron,
And the bands thereof are bands of brass.
21 The death thereof is an evil death;
And Hades were better than it.
22 It shall not have rule over godly men;
And they shall not be burned in its flame.
23 They that forsake the Lord shall fall into it;
And it shall burn among them, and shall not be quenched:
It shall be sent forth upon them as a lion;
And as a leopard it shall destroy them.
24 Look that thou hedge thy possession about with thorns;
Bind up thy silver and thy gold;
25 And make a balance and a weight for thy words;
And make a door and a bar for thy mouth.
26 Take heed lest thou slip therein;
Lest thou fall before one that lieth in wait.

29 He that sheweth mercy will lend unto his neighbour:
And he that strengtheneth him with his hand keepeth the commandments.
2 Lend to thy neighbour in time of his need;
And pay thou thy neighbour again in due season.
3 Confirm thy word, and keep faith with him;
And at all seasons thou shalt find what thou needest.
4 Many have reckoned a loan as a windfall,
And have given trouble to those that helped them.
5 Till he hath received, he will kiss a man's hands;
And for his neighbour's money he will speak submissly:
And when payment is due, he will prolong the time,
And return words of heaviness, and complain of [1] the times.
6 If he prevail, he shall hardly receive the half;
And he will count it as a windfall:
If not, he hath deprived him of his money,
And he hath gotten him for an enemy without cause:
He will pay him with cursings and railings;
And for honour he will pay him disgrace.
7 [2] Many on account of *men's* ill-dealing have turned away;
They have feared to be defrauded for nought.
8 Howbeit with a man in poor estate be longsuffering;
And let him not wait for *thine* alms.
9 Help a poor man for the commandment's sake;
And according to his need send him not empty away.
10 Lose *thy* money for a brother and a friend;
And let it not rust under the stone to be lost.
11 Bestow thy treasure according to the commandments of the Most High;
And it shall profit thee more than gold.
12 Shut up alms in thy store-chambers;
And it shall deliver thee out of all affliction:
13 It shall fight for thee against thine enemy
Better than a mighty shield and a ponderous spear.

14 A good man will be surety for his neighbour;
And he that hath lost shame will fail him.
15 Forget not the good offices of thy surety;
For he hath given his life for thee.
16 A sinner will overthrow the good estate of his surety;

[1] *Gr. the season.*

[2] Some ancient authorities read *Many therefore.*

17 And he that is of an unthankful
mind will fail him that delivered
him.
18 Suretiship hath undone many that
were prospering,
And shaken them as a wave of the
sea:
Mighty men hath it driven from
their homes;
And they wandered among strange
nations.
19 A sinner that falleth into sureti-
ship,
And undertaketh contracts for work,
shall fall into lawsuits.
20 Help thy neighbour according to
thy power,
And take heed to thyself that thou
fall not *to the same*.

21 The chief thing for life is water, and
bread,
And a garment, and a house to cover
shame.
22 Better is the life of a poor man
under a shelter of logs,
Than sumptuous fare in another
man's house.
23 With little or with much, be well
satisfied.[1]
24 It is a miserable life to go from
house to house:
And where thou art a sojourner, thou
shalt not *dare to* open thy mouth.
25 Thou shalt entertain, and give to
drink, and have no thanks:
And besides this thou shalt hear
bitter words.
26 Come hither, thou sojourner, fur-
nish a table,
And if thou hast aught in thy hand,
feed me with it.
27 Go forth, thou sojourner, from the
face of honour;
My brother is come to be my guest;
I have need of my house.
28 These things are grievous to a man
of understanding;
The upbraiding of house-room, and
the reproaching of the money-
lender.

30 He that loveth his son will con-
tinue to lay stripes upon him,
That he may have joy of him in the
end.
2 He that chastiseth his son shall
have profit of him,
And shall glory of him among his
acquaintance.
3 He that teacheth his son shall pro-
voke his enemy to jealousy;
And before friends he shall rejoice
of him.
4 His father dieth, and is as though
he had not died;
For he hath left one behind him
like himself.
5 In his life, he saw and rejoiced *in
him*;
And when he died, he sorrowed
not:
6 He left behind him an avenger
against his enemies,
And one to requite kindness to his
friends.
7 He that maketh too much of his son
shall bind up his wounds;
And his heart will be troubled at
every cry.
8 An unbroken horse becometh stub-
born;
And a son left at large becometh
headstrong.
9 Cocker thy child, and he shall make
thee afraid:
Play with him, and he will grieve
thee.
10 Laugh not with him, lest thou have
sorrow with him;
And thou shalt gnash thy teeth in
the end.
11 Give him no liberty in his youth,
[2] And wink not at his follies.
12 [2] Bow down his neck in his youth,
And beat him on the sides while he
is a child,
Lest he wax stubborn, and be dis-
obedient unto thee;
[2] And there shall be sorrow to thy
soul.
13 Chastise thy son, and take pains
with him,
Lest his shameless behaviour be an
offence unto thee.

14 Better is a poor man, being sound
and strong of constitution,
Than a rich man that is plagued in
his body.
15 Health and a good constitution are
better than all gold;
And a strong body than wealth
without measure.
16 There is no riches better than health
of body;
And there is no gladness above the
joy of the heart.
17 Death is better than a bitter life,
[3] And [4] eternal rest than a continual
sickness.
18 Good things poured out upon a
mouth that is closed
Are *as* messes of meat laid upon a
grave.
19 What doth an offering profit an
idol?
For neither shall it eat nor smell:
So is he that is afflicted of the
Lord,
20 Seeing with his eyes and groaning,
As an eunuch embracing a virgin
and groaning.

21 Give not over thy soul to sorrow;
And afflict not thyself in thine own
counsel.
22 Gladness of heart is the life of a
man;
And the joyfulness of a man is
length of days.
23 Love thine own soul, and comfort
thy heart:
And remove sorrow far from thee;
For sorrow hath destroyed many,
And there is no profit therein.
24 Envy and wrath shorten *a man's*
days;
And care bringeth old age before
the time.
25 A cheerful and good heart
Will have a care of his meat and diet.

[1] The remainder of this verse is omitted by the best authorities.

[2] These three lines are absent from the oldest MSS.

[3] The oldest MSS. omit *eternal rest*.
[4] Gr. *age-long rest*.

31 Wakefulness that cometh of riches
consumeth the flesh,
And the anxiety thereof putteth
away sleep.
2 Wakeful anxiety will crave slum-
ber;
And [1] in a sore disease sleep will be
broken.

3 A rich man toileth in gathering
money together;
And when he resteth, he is filled
with his good things.
4 A poor man toileth in lack of sub-
stance;
And when he resteth, he becometh
needy.
5 He that loveth gold shall not be
justified;
And he that followeth destruction
shall himself have his fill *of it*.
6 Many have been given over to ruin
for the sake of gold;
And their perdition [2] meeteth them
face to face.
7 It is a stumblingblock unto them
that sacrifice unto it;
And every fool shall be taken there-
with.
8 Blessed is the rich that is found
without blemish,
And that goeth not after gold.
9 Who is he? and we will call him
blessed:
For wonderful things hath he done
among his people.
10 Who hath been tried thereby, and
found perfect?
Then let him glory.
Who hath had the power to trans-
gress, and hath not transgressed?
And to do evil, and hath not done
it?
11 His goods shall be made sure,
And the congregation shall declare
his alms.
12 Sittest thou at a great table? [3] be
not greedy upon it,
And say not, Many are the things
upon it.
13 Remember that an evil eye is a
wicked thing:
What hath been created more evil
than an eye?
Therefore it sheddeth tears from
every face.
14 Stretch not thine hand whithers-
ever it looketh,
And thrust not thyself with it into
the dish.
15 Consider thy neighbour's *liking* by
thine own;
And be discreet in every point.
16 Eat, as *becometh* a man, those
things which are set before
thee;
And eat not greedily, lest thou be
hated.
17 Be, first to leave off for manners'
sake;
And be not insatiable, lest thou
offend.
18 And if thou sittest among many,
Reach not out thy hand before
them.
19 How sufficient to a well-mannered
man is a very little,
And he doth not breathe hard upon
his bed.
20 Healthy sleep cometh of moderate
eating;
He riseth early, and his wits are
with him:
The pain of wakefulness, and co-
lic,
And griping, are with an insatiable
man.
21 And if thou hast been forced to
eat,
Rise up in the midst thereof, and
thou shalt have rest.
22 Hear me, my son, and despise me
not,
And at the last thou shalt find my
words *true*:
In all thy works be quick,
And no disease shall come unto
thee.

23 Him that is liberal of his meat the
lips shall bless;
And the testimony of his excellence
shall be believed.
24 Him that is a niggard of his
meat the city shall murmur
at;
And the testimony of his niggard-
ness shall be sure.

25 Shew not thyself valiant in
wine;
For wine hath destroyed many.
26 The furnace proveth the temper *of
steel* by dipping;
So doth wine *prove* hearts in the
quarrelling of the proud.
27 Wine is as good as life to men,
If thou drink it in its measure:
What life is there to a man that is
without wine?
And it hath been created to make
men glad.
28 Wine drunk in season *and* to
satisfy
Is joy of heart, and gladness of
soul:
29 Wine drunk largely is bitterness of
soul,
With provocation and conflict.
30 Drunkenness increaseth the rage of
a fool unto his hurt;
It diminisheth strength, and addeth
wounds.

31 Rebuke not thy neighbour at a
banquet of wine,
Neither set him at nought in his
mirth:
Speak not unto him a word of re-
proach,
And press not upon him by asking
back *a debt*.
32 Have they made thee ruler *of a
feast?*
Be not lifted up,
Be thou among them as one of
them;
Take thought for them, and so sit
down.
2 And when thou hast done all thy
office, take thy place,

That thou mayest be gladdened on their account,
And receive a crown for thy well ordering.

3 Speak, thou that art the elder, for it becometh thee, *but* with sound knowledge;
And hinder not music.
4 Pour not out talk where there is a performance of music,
And display not thy wisdom out of season.
5 *As* a signet of carbuncle in a setting of gold,
So is a concert of music in a banquet of wine.
6 *As* a signet of emerald in a work of gold,
So is a strain of music with pleasant wine.

7 Speak, young man, if there be need of thee;
Yet scarcely if thou be twice asked.
8 Sum up thy speech, many things in few words;
Be as one that knoweth and yet holdeth his tongue.
9 *If thou be* among great men, behave not as their equal;
And when another is speaking, make not much babbling.
10 Before thunder speedeth lightning;
And before a shamefast man favour shall go forth.
11 Rise up betimes, and be not the last;
Get thee home quickly and loiter not:
12 There take thy pastime, and do what is in thy heart;
And sin not by proud speech:
13 And for these things bless him that made thee,
And giveth thee to drink freely of his good things.

14 He that feareth the Lord will receive *his* discipline;
And they that seek *him* early shall find favour.
15 He that seeketh the law shall be filled therewith:
But the hypocrite shall stumble thereat.
16 They that fear the Lord shall find judgement,
And shall kindle righteous acts as a light.
17 A sinful man shunneth reproof,
And will find a judgement according to his will.

18 A man of counsel will not neglect a thought;
A strange and proud man will not crouch in fear,
Even after he hath done a thing by himself without counsel.
19 Do nothing without counsel;
And when thou hast once done, repent not.
20 Go not in a way of conflict;
And stumble not in stony places.
21 Be not confident in a [1]smooth way.
22 And beware of thine own children.
23 In every work trust thine own soul;
For this is the keeping of the commandments.

24 He that believeth the law giveth heed to the commandment;
And he that trusteth in the Lord shall suffer no loss.

33 There shall no evil happen unto him that feareth the Lord;
But in temptation once and again will he deliver him.
2 A wise man will not hate the law;
But he that is a hypocrite therein is as a ship in a storm.
3 A man of understanding will put his trust in the law;
And the law is faithful unto him, as when one asketh at the oracle.

4 Prepare *thy* speech, and so shalt thou be heard;
Bind up instruction, and make thine answer.
5 The heart of a fool is *as* a cartwheel;
And his thoughts like a rolling axletree.
6 A stallion horse is as a mocking friend;
He neigheth under every one that sitteth upon him.

7 Why doth one day excel another,
When all the light of every day in the year is of the sun?
8 By the knowledge of the Lord they were distinguished;
And he varied seasons and feasts:
9 Some of them he exalted and hallowed,
And some of them hath he made ordinary days.
10 And all men are from the ground,
And Adam was created of earth.
11 In the abundance of his knowledge the Lord distinguished them,
And made their ways various:
12 Some of them he blessed and exalted,
And some of them he hallowed and brought nigh to himself:
Some of them he cursed and brought low,
And overthrew them from their place.
13 As the clay of the potter in his hand,
All his ways are according to his good pleasure;
So men are in the hand of him that made them,
To render unto them according to his judgement.
14 Good is set over against evil,
And life over against death:
So is [2]the sinner over against the godly.
15 And thus look upon all the works of the Most High;
Two and two, one against another.
16 And I awaked up last,

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As one that gleaneth after the grape-gatherers:
By the blessing of the Lord I got before them,
And filled my winepress as one that gathereth grapes.
17 Consider that I laboured not for myself alone,
But for all them that seek instruction.
18 Hear me, ye great men of the people,
And hearken with your ears, ye rulers of the congregation.

19 To son and wife, to brother and friend,
Give not power over thee while thou livest;
And give not thy goods to another,
Lest thou repent and make supplication for them *again*.
20 Whilst thou yet livest, and breath is in thee,
Give not thyself over to anybody.
21 For better it is that thy children should supplicate thee,
Than that thou shouldest look to the hand of thy sons.
22 In all thy works keep the upper hand;
Bring not a stain on thine honour.
23 In the day that thou endest the days of thy life,
And in the time of death, distribute thine inheritance.

24 Fodder, a stick, and burdens, for an ass;
Bread, and discipline, and work, for a servant.
25 Set thy servant to work, and thou shalt find rest:
Leave his hands idle, and he will seek liberty.
26 Yoke and thong will bow the neck:
And for an evil servant there are racks and tortures.
27 Send him to labour, that he be not idle:
For idleness teacheth much mischief.
28 Set him to work, as is fit for him;
And if he obey not, make his fetters heavy.
29 And be not excessive toward any;
And without judgement do nothing.

30 If thou hast a servant, let him be as thyself,
Because thou hast bought him with blood.
31 If thou hast a servant, treat him as thyself:
[1] For as thine own soul wilt thou have need of him:
If thou treat him ill, and he depart and run away,
Which way wilt thou go to seek him?

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34 Vain and false hopes are for a man void of understanding;
And dreams give wings to fools.
2 As one that catcheth at a shadow, and followeth after the wind,
So is he that setteth his mind on dreams.
3 The vision of dreams is *as* this thing against that,
The likeness of a face over against a face.
4 Of an unclean thing what shall be cleansed?
And of that which is false what shall be true?
5 Divinations, and soothsayings, and dreams, are vain:
And the heart fancieth, as a woman's in travail.
6 If they be not sent from the Most High in *thy* visitation,
Give not thy heart unto them.
7 For dreams have led many astray:
And they have failed by putting their hope in them.
8 Without lying shall the law be accomplished;
And wisdom is perfection to a faithful mouth.

9 A well-instructed man knoweth many things;
And he that hath much experience will declare understanding.
10 He that hath no experience knoweth few things:
But he that hath wandered shall increase *his* skill.
11 In my wandering I have seen many things;
And more than my words is my understanding.
12 Ofttimes was I in danger even unto death;
And I was preserved because of these things.
13 The spirit of those that fear the Lord shall live;
For their hope is upon him that saveth them.
14 Whoso feareth the Lord shall not be afraid, and shall not play the coward;
For he is his hope.
15 Blessed is the soul of him that fareth the Lord:
To whom doth he give heed? and who is his stay?
16 The eyes of the Lord are upon them that love him,
A mighty protection and strong stay,
A cover from the hot blast, and a cover from the noonday,
A guard from stumbling, and a succour from falling.
17 He raiseth up the soul, and enlightneth the eyes:
He giveth healing, life, and blessing.

18 He that sacrificeth of a thing wrongfully gotten, his offering is made in mockery;

And the mockeries of wicked men
are not well-pleasing.
19 The Most High hath no pleasure in
the offerings of the ungodly;
Neither is he pacified for sins by the
multitude of sacrifices.
20 *As* one that killeth the son before
his father's eyes
Is he that bringeth a sacrifice from
the goods of the poor.
21 The bread of the needy is the life of
the poor:
He that depriveth him thereof is a
man of blood.
22 *As* one that slayeth his neighbour is
he that taketh away his living;
And *as* a shedder of blood is he
that depriveth a hireling of his
hire.
23 One building, and another pulling
down,
What profit have they had but
toil?
24 One praying, and another curs-
ing,
Whose voice will the Lord listen
to?
25 He that washeth himself after
touching a dead body, and touch-
eth it again,
What profit hath he in his wash-
ing?
26 Even so a man fasting for his
sins,
And going again, and doing the
same;
Who will listen to his prayer?
And what profit hath he in his
humiliation?

35 He that keepeth the law mul-
tiplieth offerings;
He that taketh heed to the com-
mandments sacrificeth a peace
offering.
2 He that requiteth a good turn offer-
eth fine flour;
And he that giveth alms sacrificeth
a thank offering.
3 To depart from wickedness is a
thing pleasing to the Lord;
And to depart from unrighteousness
is a propitiation.
4 See that thou appear not in the pre-
sence of the Lord empty.
5 For all these things *are to be*
done because of the command-
ment.
6 The offering of the righteous mak-
eth the altar fat;
And the sweet savour thereof *is*
before the Most High.
7 The sacrifice of a righteous man is
acceptable;
And the memorial thereof shall not
be forgotten.
8 Glorify the Lord with a good
eye,
And stint not the firstfruits of thine
hands.
9 In every gift shew a cheerful coun-
tenance,
And dedicate thy tithe with glad-
ness.
10 Give unto the Most High according
as he hath given;
And as thy hand hath found, *give*
with a good eye.
11 For the Lord recompenseth,
And he will recompense thee seven-
fold.

12 Think not to corrupt with gifts; for
he will not receive them:
And set not thy mind on an un-
righteous sacrifice;
For the Lord is judge,
And with him is no respect of
persons.
13 He will not accept any person against
a poor man;
And he will listen to the prayer of
him that is wronged.
14 He will in no wise despise the sup-
plication of the fatherless;
Nor the widow, [1] when she poureth
out her tale.
15 Do not the tears of the widow run
down her cheek?
And is not her cry against him that
hath caused them to fall?
16 He that serveth *God* according to
his good pleasure shall be ac-
cepted,
And his supplication shall reach
unto the clouds.
17 The prayer of the humble pierceth
the clouds;
And till it come nigh, he will not be
comforted;
And he will not depart, till the
Most High shall visit;
And he shall judge [2] righteously,
and execute judgement.
18 And the Lord will not be slack,
neither will he be longsuffering
toward them,
Till he have crushed the loins of the
unmerciful;
And he shall repay vengeance to the
heathen;
Till he have taken away the multi-
tude of the haughty,
And broken in pieces the sceptres of
the unrighteous;
19 Till he have rendered to *every* man
according to his doings,
And *to* the works of men according
to their devices;
Till he have judged the cause of his
people;
And he shall make them to rejoice
in his mercy.
20 Mercy is seasonable in the time of
his afflicting *them*,
As clouds of rain in the time of
drought.

36 Have mercy upon us, O Lord the
God of all, and behold;
2 And send thy fear upon all the
nations: [3]
3 Lift up thy hand against the strange
nations;
And let them see thy mighty
power.
4 As thou wast sanctified in us before
them,
So be thou magnified in them before
us.
5 And let them know thee, as we also
have known thee,

1 Gr. *if.*

2 Some ancient authorities read *for the righteous.*

3 The remainder of this verse is omitted by the best authorities.

That there is no God but only thou,
O God.
6 Shew new signs, and work divers
wonders;
Glorify thy hand and thy right
arm.[1]
7 Raise up indignation, and pour out
wrath;
Take away the adversary, and de-
stroy the enemy.
8 Hasten the time, and remember
the oath;
And let them declare thy mighty
works.
9 Let him that escapeth be devoured
by the rage of fire;
And may they that harm thy peo-
ple find destruction.
10 Crush the heads of the rulers of the
enemies,
That say, There is none but we.
11 Gather all the tribes of Jacob to-
gether,
And [2]take them for thine inhe-
ritance, as from the beginning.
12 O Lord, have mercy upon the
people that is called by thy
name,
And upon Israel, whom thou didst
liken unto a firstborn.
13 Have compassion upon the city of
thy sanctuary,
Jerusalem, the place of thy rest.
14 Fill Sion; exalt thine oracles,
And *fill* thy people with thy
glory.
15 Give testimony unto those that
were thy creatures in the begin-
ning,
And raise up the prophecies that
have been in thy name.
16 Give reward unto them that wait
for thee:
And men shall put their trust in
thy prophets.
17 Hearken, O Lord, to the prayer of
thy suppliants,
According to the blessing of Aaron
concerning thy people;
And all they that are on the earth
shall know
That thou art the Lord, the [3]eternal
God.

18 The belly will eat any meat;
Yet is one meat better than an-
other.
19 The [4]mouth tasteth meats taken in
hunting:
So doth an understanding heart
false speeches.
20 A froward heart will cause heavi-
ness:
And a man of experience will re-
compense him.
21 A woman will receive any man;
But one daughter is better than an-
other.
22 The beauty of a woman cheereth
the countenance;
And a man desireth nothing so
much.
23 If there is on her tongue mercy and
meekness,
Her husband is not like the sons of
men.
24 He that getteth a wife entereth
upon a possession;
A help meet for him, and a pillar of
rest.
25 Where no hedge is, the possession
will be laid waste:
And he that hath no wife will
mourn as he wandereth up and
down.
26 For who will trust a nimble rob-
ber, that skippeth from city to
city?
Even so *who shall trust* a man that
hath no nest, and lodgeth where-
soever he findeth himself at
nightfall?

37 Every friend will say, I also am
his friend:
But there is a friend, which is only
a friend in name.
2 Is there not a grief in it even unto
death,
When a companion and friend is
turned to enmity?
3 O wicked imagination, whence
camest thou rolling in
To cover the dry land with deceit-
fulness?
4 There is a companion, which re-
joiceth in the gladness of a
friend,
But in time of affliction will be
against him.
5 There is a companion, which for
the belly's sake laboureth with
his friend,
In the face of battle will take up
the buckler.
6 Forget not a friend in thy soul;
And be not unmindful of him in
thy riches.

7 Every counsellor extolleth counsel;
But there is that counselleth for
himself.
8 Let thy soul beware of a coun-
sellor,
And know thou before what is his
interest
(For he will take counsel for him-
self);
Lest he cast the lot upon thee,
9 And say unto thee, Thy way is good:
And he will stand over against thee,
to see what shall befall thee.
10 Take not counsel with one that
looketh askance at thee;
And hide thy counsel from such as
are jealous of thee.
11 *Take not counsel* with a woman
about her rival;
Neither with a coward about war;
Nor with a merchant about ex-
change;
Nor with a buyer about selling;
Nor with an envious man about
thankfulness;
Nor with an unmerciful man about
kindliness;
Nor with a sluggard about any kind
of work;
Nor with a hireling in thy house
about finishing *his work*;
Nor with an idle servant about
much business;

[1] The remainder of this verse is omitted by the best authorities.

[2] The ancient authorities read *I took them for mine inheritance*: but the Greek text is here very confused.

[3] Gr. *God of the ages.*

[4] Gr. *throat.*

Give not heed to these in any
matter of counsel.
12 But rather be continually with a
godly man,
Whom thou shalt have known to be
a keeper of the commandments,
Who in his soul is as thine own
soul,
And who will grieve with thee, if
thou shalt miscarry.
13 And make the counsel of thy heart
to stand;
For there is none more faithful
unto thee than it.
14 For a man's soul is sometime wont
to bring him tidings,
More than seven watchmen that sit
on high on a watch-tower.
15 And above all this intreat the
Most High,
That he may direct thy way in
truth.

16 Let reason be the beginning of every
work,
And let counsel go before every
action.
17 As a token of the changing of the
18 heart, four manner of things do
rise up,
Good and evil, life and death;
And that which ruleth over them
continually is the tongue.
19 There is one that is shrewd *and* the
instructor of many,
And yet is unprofitable to his own
soul.
20 There is *one* that is subtil in words,
and is hated;
He shall be destitute of all food:
21 For grace was not given him from
the Lord;
Because he is deprived of all wis-
dom.
22 There is one that is wise to his own
soul;
And the fruits of his understanding
are trustworthy in the mouth.
23 A wise man will instruct his own
people;
And the fruits of his understanding
are trustworthy.
24 A wise man shall be filled with
blessing;
And all they that see him shall call
him happy.
25 The life of man is numbered by
days;
And the days of Israel are in-
numerable.
26 The wise man shall inherit con-
fidence among his people,
And his name shall live for ever.

27 My son, prove thy soul in thy life,
And see what is evil for it, and give
not that unto it.
28 For all things are not profitable for
all men,
Neither hath every soul pleasure in
every thing.
29 Be not insatiable in any luxury,
And be not greedy on the things
that thou eatest.
30 For in multitude of meats there
shall be disease,
And surfeiting shall come nigh unto
colic.
31 Because of surfeiting have many
perished;
But he that taketh heed shall pro-
long his life.

38 Honour a physician according
to thy need *of him* with the
honours due unto him:
For verily the Lord hath created
him.
2 For from the Most High cometh
healing;
And from the king he shall receive
a gift.
3 The skill of the physician shall lift
up his head;
And in the sight of great men he
shall be admired.
4 The Lord created medicines out of
the earth;
And a prudent man will have no
disgust at them.
5 Was not water made sweet with
wood,
That the virtue thereof might be
known?
6 And he gave men skill,
That [1] they might be glorified in his
marvellous works.
7 With them doth he heal *a man*,
And taketh away his pain.
8 With these will the apothecary
make a confection;
And his works shall not be brought
to an end;
And from him is peace upon the
face of the earth.

9 My son, in thy sickness be not
negligent;
But pray unto the Lord, and he
shall heal thee.
10 Put away wrong doing, and order
thine hands aright,
And cleanse thy heart from all
manner of sin.
11 Give a sweet savour, and a me-
morial of fine flour;
And make fat thine offering, as one
that is not.
12 Then give place to the physician, for
verily the Lord hath created him;
And let him not go from thee, for
thou hast need of him.
13 There is a time when in their very
hands is the issue for good.
14 For they also shall beseech the
Lord,
That he may prosper them in *giving*
relief and in healing for the main-
tenance of life.
15 He that sinneth before his Maker,
Let him fall into the hands of the
physician.

16 My son, let thy tears fall over the
dead,
And as one that suffereth grievously
begin lamentation;
And wind up his body according to
his due,
And neglect not his burial.
17 Make bitter weeping, and make
passionate wailing,

1 Or,

And let thy mourning be according
to his desert,
For one day or two, lest thou be
evil spoken of:
And so be comforted for thy sorrow.
18 For of sorrow cometh death,
And sorrow of heart will bow down
the strength.
19 In calamity sorrow also remain-
eth:
And the poor man's life is [1] grievous
to the heart.
20 Give not thy heart unto sorrow:
Put it away, remembering the last
end:
21 Forget it not, for there is no re-
turning again:
Him thou shalt not profit, and thou
wilt hurt thyself.
22 Remember the sentence upon him;
for so also shall thine be;
Yesterday for me, and to-day for
thee.
23 When the dead is at rest, let his
remembrance rest;
And be comforted for him, when
his spirit departeth from him.

24 The wisdom of the scribe cometh
by opportunity of leisure;
And [2] he that hath little business
shall become wise.
25 How shall he become wise that
holdeth the plough,
That glorieth in the shaft of the
goad,
That driveth oxen, and is occupied
in their labours,
And whose discourse is of the stock
of bulls?
26 He will set his heart upon turning
his furrows;
And his wakefulness is to give his
heifers their fodder.
27 So is every artificer and work-
master,
That passeth his time by night as
by day;
They that cut gravings of signets,
And his diligence is to make great
variety;
He will set his heart to preserve
likeness in his portraiture,
And will be wakeful to finish his
work.
28 So is the smith sitting by the
anvil,
And considering the unwrought
iron:
The vapour of the fire will waste
his flesh;
And in the heat of the furnace will
he wrestle *with his work*:
The noise of the hammer will [3] be
ever in his ear,
And his eyes are upon the pattern
of the vessel;
He will set his heart upon perfect-
ing his works,
And he will be wakeful to adorn
them perfectly.
29 So is the potter sitting at his work,
And turning the wheel about with
his feet,
Who is alway anxiously set at his
work,

[1] Gr. against the heart.

[2] Gr. he that is unmarried is his business.

[3] Gr. renew.

And all his handywork is by num-
ber;
30 He will fashion the clay with his
arm,
And will bend its strength in front
of his feet;
He will apply his heart to finish the
glazing;
And he will be wakeful to make
clean the furnace.

31 All these put their trust in their
hands;
And each becometh wise in his own
work.
32 Without these shall not a city be
inhabited,
And men shall not sojourn nor
walk up and down *therein*.
33 [4] They shall not be sought for in the
council of the people,
And in the assembly they shall not
mount on high;
They shall not sit on the seat of the
judge,
And they shall not understand the
covenant of judgement:
Neither shall they declare instruc-
tion and judgement;
And where parables are they shall
not be found.
34 But they will maintain the fabric of
the [5] world;
And in the handywork of their craft
is their prayer.

39 [6] Not so he that hath applied his
soul,
And meditateth in the law of the
Most High;
He will seek out the wisdom of all
the ancients,
And will be occupied in pro-
phecies.
2 He will keep the discourse of the
men of renown,
And will enter in amidst the sub-
tilties of parables.
3 He will seek out the hidden mean-
ing of proverbs,
And be conversant in the dark say-
ings of parables.
4 He will serve among great men,
And appear before him that ruleth:
He will travel through the land of
strange nations;
For he hath tried good things and
evil among men.
5 He will apply his heart to resort
early to the Lord that made him,
And will make supplication before
the Most High,
And will open his mouth in prayer,
And will make supplication for his
sins.

6 If the great Lord will,
He shall be filled with the spirit of
understanding:
He shall pour forth the words of his
wisdom,
And in prayer give thanks unto the
Lord.
7 He shall direct his counsel and
knowledge,
And in his secrets shall he meditate.

[4] This line is absent from the oldest MSS.

[5] Gr. age.

[6] Gr. *Except him that.*

8 He shall shew forth the instruction which he hath been taught,
And shall glory in the law of the covenant of the Lord.
9 Many shall commend his understanding;
And so long as the world endureth, it shall not be blotted out:
His memorial shall not depart,
And his name shall live from generation to generation.
10 Nations shall declare his wisdom,
And the congregation shall tell out his praise.
11 If he continue, he shall leave a greater name than a thousand:
And if he [1] die, he addeth thereto.

[1] Gr. cease.

12 Yet more will I utter, which I have thought upon;
And I am filled as the moon at the full.
13 Hearken unto me, ye holy children,
And bud forth as a rose growing by a brook of water:
14 And give ye a sweet savour as frankincense,
And put forth flowers as a lily,
Spread abroad a sweet smell, and sing a song of praise;
Bless ye the Lord for all his works.
15 Magnify his name,
And give utterance to his praise
With the songs of your lips, and with harps;
And thus shall ye say when ye utter *his praise*:

16 All the works of the Lord are exceeding good,
And every command shall be *accomplished* in his season.
17 None can say, What is this? wherefore is that?
For in his season they shall all be sought out.
At his word the waters stood as a heap,
And the receptacles of waters at the word of his mouth.
18 At his command is all his good pleasure *done*;
And there is none that shall hinder his salvation.
19 The works of all flesh are before him;
And it is not possible to be hid from his eyes.
20 He beholdeth from everlasting to everlasting;
And there is nothing wonderful before him.
21 None can say, What is this? wherefore is that?
For all things are created for their uses.

22 His blessing covered the dry land as a river,
And saturated it as a flood.

23 As he hath turned the waters into saltness;
So shall the heathen inherit his wrath.
24 His ways are plain unto the holy;
So are they stumblingblocks unto the wicked.
25 Good things are created from the beginning for the good;
So are evil things for sinners.
26 The chief of all things necessary for the life of man
Are water, and fire, and iron, and salt,
And flour of wheat, and honey, and milk,
The blood of the grape, and oil, and clothing.
27 All these things are for good to the godly;
So to the sinners they shall be turned into evil.

28 There be winds that are created for vengeance,
And in their fury lay on their scourges heavily;
In the time of consummation they pour out their strength,
And shall appease the wrath of him that made them.
29 Fire, and hail, and famine, and death,
All these are created for vengeance;
30 Teeth of wild beasts, and scorpions and adders,
And a sword punishing the ungodly unto destruction.
31 They shall rejoice in his commandment,
And shall be made ready upon earth, when need is;
And in their seasons they shall not transgress *his* word.

32 Therefore from the beginning I was resolved,
And I thought *this*, and left it in writing;
33 All the works of the Lord are good:
And he will supply every need in its season.
34 And none can say, This is worse than that:
For they shall all be well approved in their season.
35 And now with all your heart and mouth sing ye praises,
And bless the name of the Lord.

40 Great travail is created for every man,
And a heavy yoke is upon the sons of Adam,
From the day of their coming forth from their mother's womb,
Until the day for their burial in the mother of all things.
2 The expectation of things to come, and the day of death,
[2] *Trouble* their thoughts, and *cause* fear of heart;
3 From him that sitteth on a throne of glory,

[2] The Greek text of this is probably corru

Even unto him that is humbled in
earth and ashes;
4 From him that weareth purple and
a crown,
Even unto him that is clothed with
a hempen frock.
5 *There is* wrath, and jealousy, and
trouble, and disquiet,
And fear of death, and anger, and
strife;
And in the time of rest upon his
bed
His night sleep doth change his
knowledge.
6 A little or nothing is his resting,
And afterward in his sleep, as in a
day of keeping watch,
He is troubled in the vision of his
heart,
As one that hath escaped from the
front of battle.
7 In the very time of his deliverance
he awaketh,
And marvelleth that the fear is
nought.

8 *It is thus* with all flesh, from man
to beast,
And upon sinners sevenfold more.
9 Death, and bloodshed, and strife,
and sword,
Calamities, famine, tribulation, and
the scourge;
10 All these things were created for
the wicked,
And because of them came the
flood.
11 All things that are of the earth
turn to the earth again:
And *all things that are* of the
waters return into the sea.

12 All bribery and injustice shall be
blotted out;
And good faith shall stand for
ever.
13 The goods of the unjust shall be
dried up like a river,
And like a great thunder in rain
shall go off in noise.
14 In opening his hands *a man* shall be
made glad:
So shall transgressors utterly fail.
15 The children of the ungodly shall
not put forth many branches;
And *are as* unclean roots upon a
sheer rock.
16 The sedge *that groweth* upon every
water and bank of a river
Shall be plucked up before all grass.
Or, in. 17 Bounty is as a garden [1]of bless-
ings,
And almsgiving endureth for ever.

18 The life of one that laboureth,
and is contented, shall be made
sweet;
And he that findeth a treasure is
above both.
19 Children and the building of a city
establish a *man's* name;
And a blameless wife is counted
above both.
20 Wine and music rejoice the heart;
And the love of wisdom is above
both.
21 The pipe and the psaltery make
pleasant melody;
And a pleasant tongue is above
both.
22 Thine eye shall desire grace and
beauty;
And above both the green blade of
corn.
23 A friend and a companion never
meet amiss;
And a wife with her husband is
above both.
24 Brethren and succour are for a time
of affliction;
And almsgiving is a deliverer above
both.
25 Gold and silver will make the foot
stand sure;
And counsel is esteemed above them
both.
26 Riches and strength will lift up the
heart;
And the fear of the Lord is above
both:
There is nothing wanting in the
fear of the Lord,
And there is no need to seek help
therein.
27 The fear of the Lord is as a garden
of blessing,
And covereth [2]a man above all 2 Gr. him.
glory.

28 My son, lead not a beggar's
life;
Better it is to die than to beg.
29 A man that looketh unto the table
of another,
His life is not to be counted for a
life;
He will pollute his soul with an-
other man's meats:
But a man wise and well-instructed
will beware thereof.
30 In the mouth of the shameless
begging will be sweet;
And in his belly a fire shall be
kindled.

41 O death, how bitter is the re-
membrance of thee to a man
that is at peace in his posses-
sions,
Unto the man that hath nothing to
distract him, and hath prosperity
in all things,
And that still hath strength to re-
ceive meat!
2 O death, acceptable is thy sentence
unto a man that is needy, and
that faileth in strength,
That is in extreme old age, and is
distracted about all things,
And is perverse, and hath lost pa-
tience!
3 Fear not the sentence of death:
Remember them that have been
before thee, and that come
after:
This is the sentence from the Lord
over all flesh.
4 And why dost thou refuse, when it
is the good pleasure of the Most
High?
Whether it be ten, or a hundred,
or a thousand years,

There is no inquisition of life in [1] the grave.

5 The children of sinners are abominable children,
And they frequent the dwellings of the ungodly.
6 The inheritance of sinners' children shall perish,
And with their posterity shall be a perpetual reproach.
7 Children will complain of an ungodly father,
Because they shall be reproached for his sake.
8 Woe unto you, ungodly men,
Which have forsaken the law of the Most High God! [2]
9 If ye be born, ye shall be born to a curse;
If ye die, a curse shall be your portion.
10 All things that are of the earth shall go back to the earth:
So the ungodly shall go from a curse unto perdition:
11 The mourning of men is about their bodies:
But the name of sinners being evil shall be blotted out.
12 Have regard to thy name;
For it continueth with thee longer than a thousand great treasures of gold.
13 A good life hath its number of days;
And a good name continueth for ever.

14 My children, keep instruction in peace:
But wisdom that is hid, and a treasure that is not seen,
What profit is in them both?
15 Better is a man that hideth his foolishness
Than a man that hideth his wisdom.
16 Wherefore shew reverence to my word:
For it is not good to retain every kind of shame;
And not all things are approved by all in good faith.

17 Be ashamed of whoredom before father and mother:
And of a lie before a prince and a mighty man;
18 Of an offence before a judge and ruler;
Of iniquity before the congregation and the people;
Of unjust dealing before a partner and friend;
19 And of theft in regard of the place where thou sojournest,
And in regard of the truth of God and his covenant;
And of leaning with thine elbow at meat;
And of scurrility in the matter of giving and taking;
20 And of silence before them that *salute* thee;
And of looking upon a woman that is a harlot;
21 And of turning away [3] thy face from a kinsman;
Of taking away a portion or a gift;
And of gazing upon a woman that hath a husband;
22 Of being over busy with his maid;
and come not near her bed;
Of upbraiding speeches before friends;
And after thou hast given, upbraid not;
23 Of repeating and speaking what thou hast heard;
And of revealing of secrets.
24 So shalt thou be truly shamefast,
And find favour in the sight of every man.

42 Of these things be not ashamed,
And accept no man's person to sin *thereby:*
2 Of the law of the Most High, and his covenant;
And of judgement to do justice to the ungodly;
3 Of reckoning with a partner and with travellers;
And of a gift from the heritage of friends;
4 Of exactness of balance and weights;
And of getting much or little;
5 Of indifferent selling of merchants;
And of much correction of children;
And of making the side of an evil servant to bleed.
6 [4] Sure keeping is good, where an evil wife is;
And where many hands are, shut thou close.
7 Whatsoever thou handest over, let it be by number and weight:
And in giving and receiving let all be in writing.
8 *Be not ashamed* to instruct the unwise and foolish,
And one of extreme old age that contendeth with those that are young;
And so shalt thou be well instructed indeed,
And approved in the sight of every man living.

9 A daughter is a secret cause of wakefulness to a father;
And the care for her putteth away sleep;
In her youth, lest she pass the flower of her age;
And when she is married, lest she should be hated:
10 In her virginity, lest she should be defiled
And be with child in her father's house;
And when she hath a husband, lest she should transgress;
And when she is married, lest she should be barren.

1 Gr. *Hades.*

2 The remainder of this verse is omitted by the best authorities.

3 Or, *face kins*

4 Or, *A se*

11 Keep a strict watch over a headstrong daughter,
Lest she make thee [1] a laughingstock to thine enemies,
A byword in the city and [2] notorious among the people,
And shame thee before the multitude.

12 Look not upon every body in regard of beauty,
And sit not in the midst of women;
13 For from garments cometh a moth,
And from a woman a woman's wickedness.
14 Better is the wickedness of a man than a pleasant-dealing woman,
And a woman which putteth thee to shameful reproach.

15 I will make mention now of the works of the Lord,
And will declare the things that I have seen:
In the words of the Lord are his works.
16 The sun that giveth light looketh upon all things;
And the work of the Lord is full of his glory.
17 The Lord hath not given power to the saints to declare all his marvellous works;
Which the Almighty Lord firmly settled,
That whatsoever is might be established in his glory.
18 He searcheth out the deep, and the heart,
And he hath understanding of their cunning devices:
For the Most High knoweth all knowledge,
And he looketh into the [3] signs of the world,
19 Declaring the things that are past, and the things that shall be,
And revealing the traces of hidden things.
20 No thought escapeth him;
There is not a word hid from him.
21 The mighty works of his wisdom he hath ordered,
Who is from everlasting to everlasting:
Nothing hath been added unto them, nor diminished from them;
And he had no need of any counsellor.
22 How desirable are all his works!
One may behold *this* even unto a spark.
23 All these things live and remain for ever in all manner of uses,
And they are all obedient.
24 All things are double one against another:
And he hath made nothing imperfect.
25 One thing establisheth the good things of another:
And who shall be filled with beholding his glory?

43 The pride of the height is the firmament [4] in its clearness,
The appearance of heaven, in the spectacle of its glory.
2 The sun when he appeareth, bringing tidings as he goeth forth,
Is a marvellous instrument, the work of the Most High:
3 At his noon he drieth up the country,
And who shall stand against his burning heat?
4 A man blowing a furnace is in works of heat,
But the sun three times more, burning up the mountains:
Breathing out fiery vapours,
And sending forth bright beams, he dimmeth the eyes.
5 Great is the Lord that made him;
And at his word he hasteneth his course.

6 The moon also is in all things for her season,
For a declaration of times, and a sign of the world.
7 From the moon is the sign of the feast day;
A light that waneth when she is come to the full.
8 The month is called after her name,
Increasing wonderfully in her changing;
An instrument of the hosts on high,
Shining forth in the firmament of heaven;
9 The beauty of heaven, the glory of the stars,
An ornament giving light in the highest places of the Lord.
10 At the word of the Holy One they will stand in [5] due order,
And they will not faint in their watches.
11 Look upon the rainbow, and praise him that made it:
Exceeding beautiful in the brightness thereof.
12 It compasseth the heaven round about with a circle of glory:
The hands of the Most High have stretched it.

13 By his commandment he maketh the snow to fall apace,
And sendeth swiftly the lightnings of his judgement.
14 By reason thereof the treasure-houses are opened;
And clouds fly forth as fowls.
15 By his mighty power he maketh strong the clouds,
And the hailstones are broken small:
16 And at his appearing the mountains will be shaken,
And at his will the south wind will blow.

[1] Or, a reviling
[2] Gr. called forth.
[3] Gr. gn.
[4] Gr. of clearness.
[5] Gr. judgement.

17 The voice of his thunder maketh
the earth to travail;
So doth the northern storm and the
whirlwind:
As birds flying down he sprinkleth
the snow;
And as the lighting of the locust is the falling down thereof:
18 The eye will marvel at the beauty
of its whiteness,
And the heart will be astonished at
the raining of it.
19 The hoar frost also he poureth on
the earth as salt;
And when it is congealed, it is *as*
points of thorns.

20 The cold north wind shall blow,
And the ice shall be congealed on
the water:
It shall lodge upon every gathering
together of water,
And the water shall put on as it were
a breastplate.
21 It shall devour the mountains, and
burn up the wilderness,
And consume the green herb as
fire.
22 A mist coming speedily is the healing of all things;
A dew coming after heat shall
bring cheerfulness.
23 By his counsel he hath stilled the
deep,
And [1] planted islands therein.
24 They that sail on the sea tell of the
danger thereof;
And when we hear it with our ears,
we marvel.
25 Therein be also those strange and
wondrous works,
Variety of all that hath life, the
[2] race of sea-monsters.
26 By reason of him his end hath success,
And by his word all things consist.

27 We may say many things, yet shall
we not attain;
And the sum of our words is, He
is all.
28 How shall we have strength to
glorify him?
For he is himself the great one
above all his works.
29 The Lord is terrible and exceeding
great;
And marvellous is his power.
30 When ye glorify the Lord, exalt
him as much as ye can;
For even yet will he exceed:
And when ye exalt him, put forth
your full strength:
Be not weary; for ye will never
attain.
31 Who hath seen him, that he may
declare him?
And who shall magnify him as
he is?
32 Many things are hidden greater
than these;
For we have seen but a few of his
works.
33 *For the Lord made all things;*
And to the godly gave he wisdom.

44 Let us now praise famous men,
And our fathers that begat us.
2 The Lord [3] manifested *in them* great
glory,
Even his mighty power from the
beginning.
3 Such as did bear rule in their kingdoms,
And were men renowned for their
power,
[4] Giving counsel by their understanding,
Such as have brought tidings in
prophecies:
4 Leaders of the people by their
counsels,
And by their understanding [5] *men*
of learning for the people;
Wise *were* their words in their instruction:
5 Such as sought out musical tunes,
And set forth verses in writing:
6 Rich men furnished with ability,
Living peaceably in their habitations:
7 All these were honoured in their
generations,
And were a glory in their days.
8 There be of them, that have left a
name behind them,
To declare their praises.
9 And some there be, which have no
memorial;
Who are perished as though they
had not been,
And are become as though they had
not been born;
And their children after them.
10 But these were men of mercy,
Whose righteous deeds have not
been forgotten.
11 With their seed shall remain continually a good inheritance;
Their children *are* [6] within the covenants.
12 Their seed standeth fast,
And their children for their sakes.
13 Their seed shall remain for ever,
And their glory shall not be blotted
out.
14 Their bodies were buried in peace,
And their name liveth to all generations.
15 Peoples will declare their wisdom,
And the congregation telleth out
their praise.

16 Enoch pleased the Lord, and was
translated,
Being an example of repentance to
all generations.
17 Noah was found perfect *and* righteous;
In the season of wrath he was
taken in exchange *for the world*;
Therefore was there left a remnant
unto the earth,
When the flood came.
18 Everlasting covenants were made
with him,

[1] The most ancient authorities read *Jesus planted it.*

[2] Gr. *creation.* Several ancient authorities read *possession of cattle.*

[3] Gr. *created.*

[4] Most authorities read *They shall take counsel.*

[5] The Greek text is here corrupt.

[6] Or, *in their testaments*

That all flesh should no more be
blotted out by a flood.

19 Abraham was a great father of a
multitude of nations;
And there was none found like him
in glory;
20 Who kept the law of the Most
High,
And was taken into covenant with
him:
In his flesh he established the cove-
nant;
And when he was proved, he was
found faithful.

21 Therefore he assured him by an
oath,
That the nations should be blessed
in his seed;
That he would multiply him as the
dust of the earth,
And exalt his seed as the stars,
And cause them to inherit from sea
to sea,
And from the River unto the utmost
part of the earth.
22 In Isaac also did he establish like-
wise for Abraham his father's sake,
The blessing of all men, and the
covenant;
23 And he made it rest upon the head
of Jacob;
He acknowledged him in his bless-
ings,
And gave to him by inheritance,
And divided his portions;
Among twelve tribes did he part
them.

45 And he brought out of him a man
of mercy,
Which found favour in the sight of
all flesh;
A man beloved of God and men,
(even Moses,)
Whose memorial is blessed.
2 He made him like to the glory of
the saints,
And magnified him in the fears of
his enemies.
3 By his words he caused the wonders
to cease;
He glorified him in the sight of
kings;
He gave him commandment for his
people,
And shewed him part of his glory.
4 He sanctified him in his faithful-
ness and meekness;
He chose him out of all flesh.
5 He made him to hear his voice,
And led him into the thick dark-
ness,
And gave him commandments face
to face,
Even the law of life and know-
ledge,
That he might teach Jacob the
covenant,
And Israel his judgements.

6 He exalted Aaron, a holy man like
unto him,
Even his brother, of the tribe of
Levi.

7 He established for him an everlast-
ing covenant,
And gave him the priesthood of the
people;
He [1] beautified him with comely
ornaments,
And girded him about with a robe
of glory.
8 He clothed him with the perfection
of exultation;
And strengthened him with apparel
of [2] honour,
The linen breeches, the long robe,
and the ephod.
9 And he compassed him with pome-
granates of gold,
And with many bells round about,
To send forth a sound as he went,
To make a sound that might be
heard in the temple,
For a memorial to the children of
his people;
10 With a holy garment, with gold and
blue and purple, the work of the
embroiderer,
With an oracle of judgement, *even*
with the Urim and Thummim;
11 With twisted scarlet, the work of
the craftsman;
With precious stones graven like a
signet, in a setting of gold, the
work of the jeweller,
For a memorial engraved in writ-
ing, after the number of the tribes
of Israel;
12 With a crown of gold upon the
mitre, [3] having graven on it, as on
a signet, HOLINESS,
An ornament of honour, a work of
might,
The desires of the eyes, goodly and
beautiful.
13 Before him there never have been
any such;
No stranger put them on, but his
sons only, and his offspring per-
petually.
14 His sacrifices shall be wholly con-
sumed
Every day twice continually.
15 Moses [4] consecrated him,
And anointed him with holy oil:
It was unto him for an everlasting
covenant,
And to his seed, all the days of
heaven,
To minister unto him, and to exe-
cute also the priest's office,
And bless his people in his name.
16 He chose him out of all living
To offer sacrifice to the Lord,
Incense, and a sweet savour, for a
memorial,
To make reconciliation for thy
people.
17 He gave unto him in his command-
ments,
Yea, authority in the covenants of
judgements,
To teach Jacob the testimonies,
And to enlighten Israel in his law.
18 Strangers gathered themselves to-
gether against him,
And envied him in the wilderness,
Even Dathan and Abiram with their
company,

1 Gr. *blessed.*
2 Gr. *strength.*
3 Gr. *an engraving of a signet of holiness.*
4 Gr. *filled his hands.*

And the congregation of Korah,
with wrath and anger.
19 The Lord saw it, and it displeased
him;
And in the wrath of his anger they
were destroyed:
He did wonders upon them,
To consume them with flaming fire.
20 And he added glory to Aaron,
And gave him a heritage:
He divided unto him the firstfruits
of the increase;
And first did he prepare bread in
abundance:
21 For they shall eat the sacrifices of
the Lord,
Which he gave unto him and to his
seed.
22 Howbeit in the land of the people
he shall have no inheritance,
And he hath no portion among the
people:
For he himself is thy portion *and*
inheritance.

23 And Phinehas the son of Eleazar is
the third in glory,
In that he was zealous in the fear
of the Lord,
And stood fast in the good forward-
ness of his soul when the people
turned away,
And he made reconciliation for
Israel.
24 Therefore was there a covenant of
peace established for him,
That he should be leader of the
[1] saints and of his people;
That he and his seed
Should have the dignity of the
priesthood for ever.
25 Also *he made* a covenant with David
the son of Jesse, of the tribe of
Judah;
The inheritance of the king is his
alone from son to son;
So the inheritance of Aaron is also
unto his seed.
26 *God* give you wisdom in your heart
To judge his people in righteous-
ness,
That their good things be not
abolished,
And *that* their glory *endure* for all
their generations.

46 Joshua the son of [2] Nun was
valiant in war,
And was the successor of Moses in
prophecies:
Who according to his name was
made great
For the saving of [3] God's elect,
To take vengeance of the enemies
that rose up against them,
That he might give Israel their in-
heritance.
2 How was he glorified in the lifting
up his hands,
And in stretching out his sword
against the cities!
3 Who before him so stood fast?
For the Lord himself brought his
enemies unto him.
4 Did not the sun go back by his
hand?
And did not one day become as two?
5 He called upon the Most High *and*
Mighty One,
When his foes pressed him round
about;
And the great Lord heard him.
6 With hailstones of mighty power
He caused war to break violently
upon the nation,
And [4] in the going down he de-
stroyed them that resisted;
That the nations might know his
[2] armour,
How that he fought in the sight of
the Lord;
For he followed after the Mighty
One.
7 Also in the time of Moses he did a
work of mercy,
He and Caleb the son of Jephunneh,
In that they withstood the adver-
sary,
Hindered the people from sin,
And stilled the murmuring of wick-
edness.
8 And of six hundred thousand peo-
ple on foot, they two alone were
preserved
To bring them into the heritage,
Even into a land flowing with milk
and honey.
9 Also the Lord gave strength unto
Caleb,
And it remained with him unto his
old age;
So that he entered upon the height
of the land,
And his seed obtained it for a
heritage:
10 That all the children of Israel might
see
That it is good to walk after the
Lord.

11 Also the judges, every one by his
name,
All whose hearts went not a
whoring,
And who turned not away from the
Lord,
May their memorial be blessed.
12 May their bones flourish again out
of their place,
And may the name of them that
have been honoured be renewed
upon their children.

13 Samuel, the prophet of the Lord,
beloved of his Lord,
Established a kingdom, and anoint-
ed princes over his people.
14 By the law of the Lord he judged
the congregation,
And the Lord visited Jacob.
15 By his faithfulness he was proved
to be a prophet,
And by his words he was known
to be faithful in vision.
16 Also when his enemies pressed him
round about
He called upon the Lord, the
Mighty One,
With the offering of the sucking
lamb.
17 And the Lord thundered from
heaven,

[1] Or, sanctuary

[2] Gr. Naue.

[3] Gr. his.

[4] See Joshua x. 11.

[2] Gr. panoply

And with a mighty sound made his
voice to be heard.
18 And he utterly destroyed the rulers
of the Tyrians,
And all the princes of the Philis-
tines.
19 Also before the time of his [1] long
sleep
He made protestations in the sight
of the Lord and *his* anointed,
I have not taken any man's goods,
so much as a shoe:
And no man did accuse him.
20 And after he fell asleep he pro-
phesied,
And shewed the king his end,
And lifted up his voice from the
earth in prophecy,
To blot out the wickedness of the
people.

47 And after him rose up Nathan
To prophesy in the days of David.
2 As is the fat when it is separated
from the peace offering,
So was David *separated* from the
children of Israel.
3 He played with lions as with
kids,
And with bears as with lambs of
the flock.
4 In his youth did he not slay a giant,
And take away reproach from the
people,
When he lifted up his hand with a
sling stone,
And beat down the boasting of
Goliath?
5 For he called upon the Most High
Lord;
And he gave him strength in his
right hand,
To slay a man mighty in war,
To exalt the horn of his people.
6 So they glorified him for *his* ten
thousands,
And praised him for the blessings
of the Lord,
In that there was given him a
diadem of glory.
7 For he destroyed the enemies on
every side,
And brought to nought the Philis-
tines his adversaries,
Brake their horn in pieces unto
this day.
8 In every work of his he gave thanks
to the Holy One Most High with
words of glory;
With his whole heart he sang
praise,
And loved him that made him.
9 Also he set singers before the altar,
And to make sweet melody by their
music.[2]
10 He gave comeliness to the feasts,
And set in order the seasons to per-
fection,
While they praised his holy name,
And the sanctuary sounded from
early morning.
11 The Lord took away his sins,
And exalted his horn for ever;
And gave him a covenant of kings,
And a throne of glory in Israel.
12 After him rose up a son, a man of
understanding;
And for his sake he dwelt at large.
13 Solomon reigned in days of peace;
And to him God gave rest round
about,
That he might set up a house for
his name,
And prepare a sanctuary for ever.
14 How wise wast thou made in thy
youth,
And filled as a river with under-
standing!
15 Thy soul covered the earth,
And thou filledst it with [3] dark
parables.
16 Thy name reached unto the isles
afar off;
And for thy peace thou wast be-
loved.
17 For thy songs and proverbs and
parables,
And for thine interpretations, the
countries marvelled at thee.
18 By the name of the Lord God,
Which is called the God of Israel,
Thou didst gather gold as tin,
And didst multiply silver as lead.
19 Thou didst bow thy loins unto
women,
And in thy body thou wast brought
into subjection.
20 Thou didst blemish thine honour,
And profane thy seed,
To bring wrath upon thy children;
And I was grieved for thy folly:
21 So that the sovereignty was divided,
And out of Ephraim ruled a dis-
obedient kingdom.
22 But the Lord will never forsake his
mercy;
And he will not destroy any of his
works,
Nor blot out the posterity of his
elect;
And the seed of him that loved him
he will not take away;
And he gave a remnant unto Jacob,
And unto David a root out of him.
23 And *so* rested Solomon with his
fathers;
And of his seed he left behind him
Rehoboam,
Even the foolishness of the people,
and one that lacked understand-
ing,
Who made the people to revolt by
his counsel.
Also Jeroboam the son of Nebat,
Who made Israel to sin,
And gave unto Ephraim a way of sin.
24 And their sins were multiplied
exceedingly,
To remove them from their land.
25 For they sought out all manner of
wickedness,
Till vengeance should come upon
them.

48 Also there arose Elijah the pro-
phet as fire,
And his word burned like a torch:
2 Who brought a famine upon them,
And by his zeal made them few in
number.

[1] Gr. *up-long sleep.*

[2] The remainder of this verse is omitted by the best authorities.

[3] Gr. *parables of riddles.*

3 By the word of the Lord he shut up the heaven:
Thrice did he thus bring down fire.
4 How wast thou glorified, O Elijah, in thy wondrous deeds!
And who shall glory like unto thee?
5 Who did raise up a dead man from death,
And from [1] the place of the dead, by the word of the Most High:
6 Who brought down kings to destruction,
And honourable men from their bed:
7 Who heard rebuke in Sinai,
And judgements of vengeance in Horeb:
8 Who anointed kings for retribution,
And prophets to succeed after him:
9 Who was taken up in a tempest of fire,
In a chariot of fiery horses:
10 Who was recorded for reproofs in their seasons,
To pacify anger, before it brake forth into wrath;
To turn the heart of the father unto the son,
And to restore the tribes of Jacob.
11 Blessed are they that saw thee,
And they that have been beautified with love;
For we also shall surely live.

12 Elijah *it was*, who was wrapped in a tempest:
And Elisha was filled with his spirit;
And in *all* his days he was not moved by *the fear of* any ruler,
And no one brought him into subjection.
13 [2] Nothing was too high for him;
And when he was laid on sleep his body prophesied.
14 As in his life he did wonders,
So in death were his works marvellous.
15 For all this the people repented not,
And they departed not from their sins,
Till they were carried away as a spoil from their land,
And were scattered through all the earth;
And the people was left very few in number,
And a ruler *was left* in the house of David.
16 Some of them did that which was pleasing *to God*,
And some multiplied sins.

17 Hezekiah fortified his city,
And brought in [3] water into the midst of them:
He digged the sheer rock with iron,
And builded up wells for waters.
18 In his days Sennacherib came up,
And sent Rabshakeh, and departed;
And he lifted up his hand against Sion,
And boasted great things in his arrogancy.

19 Then were their hearts and their hands shaken,
And they were in pain, as women in travail;
20 And they called upon the Lord which is merciful,
Spreading forth their hands unto him:
And the Holy One heard them speedily out of heaven,
And delivered them by the hand of Isaiah.
21 He smote the camp of the Assyrians,
And his angel utterly destroyed them.
22 For Hezekiah did that which was pleasing to the Lord,
And was strong in the ways of David his father,
Which Isaiah the prophet commanded,
Who was great and faithful in his vision.
23 In his days the sun went backward;
And he added life to the king.
24 He saw by an excellent spirit what should come to pass at the last;
And he comforted them that mourned in Sion.
25 He shewed the things that should be to the end of time,
And the hidden things or ever they came.

49 The memorial of Josiah is like the composition of incense
Prepared by the work of the apothecary:
It shall be sweet as honey in every mouth,
And as music at a banquet of wine.
2 He behaved himself uprightly in the conversion of the people,
And took away the abominations of iniquity.
3 He set his heart right toward the Lord;
In the days of wicked men he made godliness to prevail.

4 Except David and Hezekiah and Josiah,
All committed trespass:
For they forsook the law of the Most High;
The kings of Judah failed.
5 For they gave their [4] power unto others,
And their glory to a strange nation.
6 They set on fire the chosen city of the sanctuary,
And made her streets desolate, *as it was written* by the hand of Jeremiah.
7 For they entreated him evil;
And yet he was sanctified in the womb to be a prophet,
To root out, and to afflict, and to destroy;
And in like manner to build and to plant.
8 *It was* Ezekiel who saw the vision of glory,

1 Gr. *Hades.*
2 Or, *No man's word overcame him*
3 Some ancient authorities, apparently by a confusion, read *Gog*.
4 Gr. *horn*

Which *God* shewed him upon the
chariot of the cherubim.
9 For verily he remembered the ene-
mies in [1] storm,
And to do good to them that direct-
ed their ways aright.
10 Also of the twelve prophets [2]
May the bones flourish again out of
their place.
And he comforted Jacob,
And delivered them by confidence
of hope.
11 How shall we magnify Zerubbabel?
And he was as a signet on the right
hand:
12 So was Jesus the son of Josedek:
Who in their days builded the house,
And exalted a [3] people holy to the
Lord,
Prepared for everlasting glory.
13 Also of Nehemiah the memorial is
great;
Who raised up for us the walls that
were fallen,
And set up the gates and bars,
And raised up our homes again.
14 No man was created upon the earth
such as was Enoch;
For he was taken up from the
earth.
15 Neither was there a man born like
unto Joseph,
A governor of his brethren, a stay of
the people:
Yea, his bones were visited.
16 Shem and Seth were glorified among
men;
And above every living thing in the
creation is Adam.

50 *It was* Simon, the son of Onias,
the [4] great priest,
Who in his life repaired the house,
And in his days strengthened the
temple:
2 And by him was built from the
foundation the height of the
double *wall*,
The lofty underworks of the in-
closure of the temple:
3 In his days the cistern of waters
was [5] diminished,
The brasen vessel in compass as the
sea.
4 *It was* he that took thought for his
people that they should not fall,
And fortified the city [6] against be-
sieging:
5 How glorious was he when the peo-
ple gathered round him
At his coming forth out of the
[7] sanctuary!
6 As the morning star in the midst of
a cloud,
As the moon at the full:
7 As the sun shining forth upon the
temple of the Most High,
And as the rainbow giving light in
clouds of glory:
8 As the flower of roses in the days
of new *fruits*,
As lilies at the waterspring,
As the shoot of the frankincense
tree in the time of summer:
9 As fire and incense in the censer,
As a vessel all of beaten gold
Adorned with all manner of precious
stones:
10 As an olive tree budding forth
fruits,
And as a cypress growing high a-
mong the clouds.
11 When he took up the robe of
glory,
And put on the perfection of exulta-
tion,
In the ascent of the holy altar,
He made glorious the precinct of
the sanctuary.
12 And when he received the portions
out of the priests' hands,
Himself also standing by the hearth
of the altar,
His brethren as a garland round
about him,
He was as a young cedar in Libanus;
And as stems of palm trees com-
passed they him round about,
13 And all the sons of Aaron in their
glory,
And the Lord's offering in their
hands, before all the congregation
of Israel.
14 And finishing the service at the
altars,
That he might adorn the offering of
the Most High, the Almighty,
15 He stretched out his hand to the
[8] cup,
And poured of the blood of the
grape;
He poured out at the foot of the
altar
A sweet-smelling savour unto the
Most High, the King of all.
16 Then shouted the sons of Aaron,
They sounded the trumpets of beaten
work,
They made a great noise to be heard,
For a remembrance before the Most
High.
17 Then all the people together hasted,
And fell down upon the earth on
their faces
To worship their Lord, the Al-
mighty, God Most High.
18 The singers also praised him with
their voices;
In the whole house was there made
sweet melody.
19 And the people besought the Lord
Most High,
In prayer before him that is merciful,
Till the [9] worship of the Lord should
be ended;
And so they accomplished his ser-
vice.
20 Then he went down, and lifted up
his hands
Over the whole congregation of the
children of Israel,
To give blessing unto the Lord with
his lips,
And to glory in his name.
21 And he bowed himself down in
worship the second time,
To declare the blessing from the
Most High.
22 And now bless ye the God of all,

1 Gr. rain.
2 The remainder of this line is omitted by the best authorities.
3 Some ancient authorities read temple.
4 Or, high
5 The text here seems to be corrupt.
6 Gr. to besiege: that is, as to besieging it.
7 Gr. house of the veil.
8 Gr. cup of libation.
9 Gr. adornment.

Which everywhere doeth great things,
Which exalteth our days from the womb,
And dealeth with us according to his mercy.
23 May he grant us joyfulness of heart,
And that peace may be in our days in Israel for the days of eternity:
24 To intrust his mercy with us;
And let him deliver us in his time!

25 With two nations is my soul vexed,
And the third is no nation:
26 They that sit upon the mountain of [1] Samaria, *and* the Philistines,
And that foolish people that dwelleth in Sichem.

27 I have [2] written in this book the instruction of understanding and knowledge,
I Jesus, the son of Sirach Eleazar, of Jerusalem,
Who out of his heart poured forth wisdom.
28 Blessed is he that shall be exercised in these things;
And he that layeth them up in his heart shall become wise.
29 For if he do them, he shall be strong to all things:
For the light of the Lord is his [3] guide.[4]

A Prayer of Jesus the son of Sirach.

51 I will give thanks unto thee, O Lord, O King,
And will praise thee, God my Saviour:
I do give thanks unto thy name:
2 For thou wast my protector and helper,
And didst deliver my body out of destruction,
And out of the snare of a slanderous tongue,
From lips that forge lies,
And wast my helper before them that stood by;
3 And didst deliver me, according to the abundance of thy mercy, and *greatness* of thy name,
From the gnashings *of teeth* ready to devour,
Out of the hand of such as sought my life,
Out of the manifold afflictions which I had;
4 From the choking of a fire on every side,
And out of the midst of fire which I kindled not;
5 Out of the depth of the belly of [5] the grave,
And from an unclean tongue,
And from lying words,
6 The slander of an unrighteous tongue unto the king.
My soul drew near even unto death,
And my life was near to [5] the grave beneath.
7 They compassed me on every side,
And there was none to help *me.*
I was looking for the succour of men,
And it was not.
8 And I remembered thy mercy, O Lord,
And thy working which hath been from everlasting,
How thou deliverest them that wait for thee,
And savest them out of the hand of the enemies.
9 And I lifted up my supplication from the earth,
And prayed for deliverance from death.
10 I called upon the Lord, the Father of my Lord,
That he would not forsake me in the days of affliction,
In the time when there was no help against the proud.
11 I will praise thy name continually,
And will sing praise with thanksgiving;
And my supplication was heard:
12 For thou savedst me from destruction,
And deliveredst me from the evil time:
Therefore will I give thanks and praise unto thee,
And bless the name of the Lord.

13 When I was yet young,
Or ever I went abroad,
I sought wisdom openly in my prayer.
14 Before the temple I asked for her,
And I will seek her out even to the end.
15 From *her* flower as from the ripening grape my heart delighted in her:
My foot trod in uprightness,
From my youth I tracked her out.
16 I bowed down mine ear a little, and received her,
And found for myself much instruction.
17 I profited in her:
Unto him that giveth me wisdom I will give glory.
18 For I purposed to practise her,
And I was zealous for that which is good;
And I shall never be put to shame.
19 My soul hath wrestled in her,
And in my doing I was exact:
I spread forth my hands to the heaven above,
And bewailed my ignorances of her.
20 I set my soul aright unto her,
And in pureness I found her.
I gat me a heart *joined* with her from the beginning:
Therefore shall I not be forsaken.
21 My inward part also was troubled to seek her:
Therefore have I gotten a good possession.
22 The Lord gave me a tongue for my reward;
And I will praise him therewith.

23 Draw near unto me, ye unlearned,

[1] According to some ancient versions, Seir.
[2] Gr. *graven.*
[3] Gr. *footstep.*
[4] The remainder of this verse is omitted by the best authorities.
[5] Gr. *Hades.*

And lodge in the house of instruction.
24 Say, wherefore are ye lacking in these things,
And your souls are very thirsty?
25 I opened my mouth, and spake,
Get her for yourselves without money.
26 Put your neck under the yoke,
And let your soul receive instruction:
She is hard at hand to find.
27 Behold with your eyes,
How that I laboured but a little,
And found for myself much rest.
28 Get you instruction with a great sum of silver,
And gain much gold by her.
29 May your soul rejoice in his mercy,
And may ye not be put to shame in praising him.
30 Work your work before the time cometh,
And in his time he will give you your reward.

BARUCH.

1 And these are the words of the book, which Baruch the son of Nerias, the son of Maaseas, the son of Sedekias, the son of Asadias, the son of Helkias, wrote in Babylon, 2 in the fifth year, *and* in the seventh day of the month, what time as the Chaldeans took Jerusalem, and 3 burnt it with fire. And Baruch did read the words of this book in the hearing of Jechonias the son of Joakim king of Judah, and in the hearing of all the people that came 4 to *hear* the book, and in the hearing of the mighty men, and of the kings' sons, and in the hearing of the elders, and in the hearing of all the people, from the least unto the greatest, even of all them that dwelt 5 at Babylon by the river Sud. And they wept, and fasted, [1] and prayed 6 before the Lord; they made also a collection of money according to 7 every man's power: and they sent *it* to Jerusalem unto Joakim the *high* priest, the son of Helkias, the son of Salom, and to the priests, and to all the people which were 8 found with him at Jerusalem, at the same time when he took the vessels of the house of the Lord, that had been carried out of the temple, to return *them* into the land of Judah, the tenth day of *the month* Sivan, *namely*, silver vessels, which Sedekias the son of Josias 9 king of Judah had made, after that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land, from Jerusalem, and 10 brought them unto Babylon. And they said, Behold, we have sent you money; buy you therefore with the money burnt offerings, and sin offerings, and incense, and prepare an oblation, and offer upon the altar 11 of the Lord our God; and pray for the life of Nabuchodonosor king of Babylon, and for the life of Baltasar his son, that their days may be [2] as the days of heaven above the earth: 12 and the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Baltasar his son, and we shall serve them many days, and find favour in their 13 sight. Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the wrath of the Lord and his indignation is not turned from 14 us. And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the day of the feast and on the days of the solemn assembly.

15 And ye shall say, To the Lord our God *belongeth* righteousness, but unto us confusion of face, as at this day, unto the men of Judah, and 16 to the inhabitants of Jerusalem, and to our kings, and to our princes, and to our priests, and to our pro- 17 phets, and to our fathers: for that we have sinned before the Lord, 18 and disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments of the Lord that he hath 19 set before us: since the day that the Lord brought our fathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have dealt unadvisedly in not hearkening un- 20 to his voice. Wherefore the plagues clave unto us, and the curse, which the Lord commanded Moses his servant *to pronounce* in the day that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, as at 21 this day. Nevertheless we hearkened

[1] Another reading is, and vowed vows.

[2] See Deut. xi. 21.

not unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto
22 us: but we walked every man in the imagination of his own wicked heart, to serve strange gods, and to do that which is evil in the sight
2 of the Lord our God. Therefore the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against
2 the men of Israel and Judah, to bring upon us great plagues, such as never happened under the whole heaven, [1]as it came to pass in Jerusalem, according to the things that are written in the law of
3 Moses; that we should eat every man the flesh of his own son, and every man the flesh of his own
4 daughter. Moreover he hath given them to be in subjection to all the kingdoms that are round about us, to be a reproach and a desolation among all the people round about, where the Lord hath scattered
5 them. Thus were they cast down, and not exalted, because we sinned against the Lord our God, in not
6 hearkening unto his voice. To the Lord our God *belongeth* righteousness: but unto us and to our fathers confusion of face, as at this day.
7 *For* all these plagues are come upon us, which the Lord hath pronounced
8 against us. Yet have we not intreated the favour of the Lord, in turning every one from the thoughts
9 of his wicked heart. Therefore hath the Lord kept watch over the plagues, and the Lord hath brought *them* upon us; for the Lord is righteous in all his works
10 which he hath commanded us. Yet we have not hearkened unto his voice, to walk in the commandments of the Lord that he hath set before us.

11 And now, O Lord, thou God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and with signs, and with wonders, and with great power, and with a high arm, and hast gotten thyself a name,
12 as at this day: O Lord our God, we have sinned, we have done ungodly, we have dealt unright-
13 eously in all thine ordinances. Let thy wrath turn from us: for we are but a few left among the heathen, where thou hast scattered
14 us. Hear our prayer, O Lord, and our petition, and deliver us for thine own sake, and give us favour in the sight of them which have
15 led us away captive: that all the earth may know that thou art the Lord our God, because Israel and his posterity is called by thy
16 name. O Lord, look down from thine holy house, and consider us: incline thine ear, O Lord, and hear:
17 *open thine eyes*, and behold: for the dead that are in [2]the grave, whose breath is taken from their bodies, will give unto the Lord
18 neither glory nor righteousness: but the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee glory and righteous-
19 ness, O Lord. For we do not present our supplication before thee, O Lord our God, for the righteousness of our fathers, and of
20 our kings. For thou hast sent thy wrath and thine indignation upon us, as thou hast spoken by thy servants the prophets, *saying*,
21 Thus saith the Lord, Bow your shoulders to serve the king of Babylon, and remain in the land that
22 I gave unto your fathers. But if ye will not hear the voice of the Lord, to serve the king of
23 Babylon, I will cause to cease out of the cities of Judah, and from without Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: and the whole land shall be deso-
24 late without inhabitant. But we would not hearken unto thy voice, to serve the king of Babylon: therefore hast thou made good thy words that thou spakest by thy servants the prophets, *namely*, that the bones of our kings, and the bones of our fathers, should be taken out of their
25 places. And, lo, they are cast out to the heat by day, and to the frost by night, and they died in great miseries by famine, by sword, and
26 by [3]pestilence. And the house which is called by thy name hast thou laid *waste*, as at this day, for the wickedness of the house of Israel
27 and the house of Judah. Yet, O Lord our God, thou hast dealt with us after all thy kindness, and according to all that great mercy of
28 thine, as thou spakest by thy servant Moses in the day when thou didst command him to write thy law before the children of Israel,
29 saying, If ye will not hear my voice, surely this very great multitude shall be turned into a small *number* among the nations, where I will
30 scatter them. For I know that they will not hear me, because it is a stiffnecked people: but in the land of their captivity they shall
31 lay it to heart, and shall know that I am the Lord their God: and I will give them a heart, and ears
32 to hear: and they shall praise me in the land of their captivity, and
33 think upon my name, and shall return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the
34 Lord. And I will bring them again into the land which I sware unto their fathers, to Abraham, to Isaac, and to Jacob, and they shall be lords of it: and I will increase them,

[1] Another reading is, *even as he hath done.*

[2] Or *Hade*

[3] See xxii

and they shall not be diminished.
35 And I will make an everlasting
covenant with them to be their
God, and they shall be my people:
and I will no more remove my
people of Israel out of the land that
I have given them.

3 O Lord Almighty, thou God of
Israel, the soul in anguish, the
troubled spirit, crieth unto thee.
2 Hear, O Lord, and have mercy; for
thou art a merciful God: yea, have
mercy upon us, because we have
3 sinned before thee. For thou sit-
test *as king* for ever, and we perish
4 evermore. O Lord Almighty, thou
God of Israel, hear now the prayer
of [1] the dead Israelites, and of the
children of them which were sin-
ners before thee, that hearkened
not unto the voice of thee their
God: for the which cause these
5 plagues clave unto us. Remember
not the iniquities of our fathers:
but remember thy power and thy
6 name *now* at this time. For thou
art the Lord our God, and thee, O
7 Lord, will we praise. For for this
cause thou hast put thy fear in
our hearts, [2] to the intent that we
should call upon thy name: and we
will praise thee in our captivity,
for we have [3] called to mind all
the iniquity of our fathers, that
8 sinned before thee. Behold, we
are yet this day in our captivity,
where thou hast scattered us, for
a reproach and a curse, and to be
subject to penalty, according to all
the iniquities of our fathers, which
departed from the Lord our God.
9 Hear, O Israel, the command-
ments of life: give ear to under-
10 stand wisdom. How happeneth it,
O Israel, that thou art in thine
enemies' land, that thou art waxen
old in a strange country, that thou
11 art defiled with the dead, that
thou art counted with them that
12 *go down* into [4] the grave? Thou
hast forsaken the fountain of wis-
13 dom. *For* if thou hadst walked in
the way of God, thou shouldest
have dwelled in peace for ever.
14 Learn where is [5] wisdom, where
is strength, where is understand-
ing; that thou mayest know also
where is length of days, and life,
where is the light of the eyes, and
15 peace. Who hath found out her
place? and who hath come into
16 her treasuries? Where are the
princes of the heathen, and such
as ruled the beasts that are upon
17 the earth; they that had their
pastime with the fowls of the air,
and they that hoarded up silver
and gold, wherein men trust; and
of whose getting there is no end?
18 For they that [6] wrought in silver,
and were so careful, and whose
19 works are past finding out, they
are vanished and gone down to
[4] the grave, and others are come up
20 in their steads. Younger men have
seen the light, and dwelt upon the
earth: but the way of knowledge
21 have they not known, neither under-
stood they the paths thereof: nei-
ther have their children laid hold
of it: they are far off from [7] their
22 way. It hath not been heard of in
Canaan, neither hath it been seen
23 in Teman. The sons also of Agar
that seek understanding, which are
in the land, the merchants of Mer-
ran and Teman, and the authors of
fables, and the searchers out of un-
derstanding; none of these have
known the way of wisdom, or re-
24 membered her paths. O Israel, how
great is the house of God! and how
large is the place of his posses-
25 sion! great, and hath none end;
26 high, and unmeasurable. There
were the giants born that were fa-
mous of old, great of stature, *and*
27 expert in war. These did not God
choose, neither gave he the way of
28 knowledge unto them: so they per-
ished, because they had no [5] wis-
dom, they perished through their
29 own foolishness. Who hath gone
up into heaven, and taken her,
and brought her down from the
30 clouds? Who hath gone over the
sea, and found her, and will bring
31 her for choice gold? There is none
that knoweth her way, nor any
32 that comprehendeth her path. But
he that knoweth all things know-
eth her, he found her out with
his understanding: he that pre-
pared the earth for evermore hath
filled it with fourfooted beasts:
33 he that sendeth forth the light,
and it goeth; he called it, and it
34 obeyed him with fear: and the
stars shined in their watches, and
were glad: when he called them,
they said, Here we be; they shined
with gladness unto him that made
35 them. This is our God, *and* there
shall none other be accounted of
36 in comparison of him. He hath
found out all the way of know-
ledge, and hath given it unto Jacob
his servant, and to Israel that is
37 beloved of him. Afterward did she
appear upon earth, and was conver-
sant with men.

4 This is the book of the command-
ments of God, and the law that
endureth for ever: all they that
hold it fast *are appointed* to life;
2 but such as leave it shall die. Turn
thee, O Jacob, and take hold of
it: walk towards her shining in
the presence of the light thereof.
3 Give not thy glory to another, nor
the things that are profitable unto
4 thee to a strange nation. O Israel,
happy are we: for the things that
are pleasing to God are made
5 known unto us. Be of good cheer,
my people, the memorial of Israel.
6 Ye were sold to the nations, *but*
not for destruction: because ye
moved God to wrath, ye were de-
7 livered unto your adversaries. For
ye provoked him that made you by
sacrificing unto demons, and not to

[1] Probably a mistake for the sons of Israel.

[2] Another reading is, and made us to call.

[3] Another reading is, put away from our heart all fr.

Ja 3.

[4] Gr. Hades.

[5] Or, prudence

[6] Or, diligently sought after: Prov. xi. 27 (Septt.).

[7] Another reading is, the way thereof.

8 God. Ye forgat the everlasting God,
that brought you up; ye grieved
also Jerusalem, that nursed you.
9 For she saw the wrath that is come
upon you from God, and said,
Hearken, ye *women* that dwell
about Sion: for God hath brought
10 upon me great mourning; for I
have seen the captivity of my sons
and daughters, which the Everlast-
11 ing hath brought upon them. For
with joy did I nourish them; but
sent them away with weeping and
12 mourning. Let no man rejoice over
me, a widow, and forsaken of
many: for the sins of my children
am I left desolate; because they
turned aside from the law of God,
13 and had no regard to his statutes,
neither walked they in the ways
of God's commandments, nor trod
in the paths of discipline in his
14 righteousness. Let them that dwell
about Sion come, and remember ye
the captivity of my sons and daugh-
ters, which the Everlasting hath
15 brought upon them. For he hath
brought a nation upon them from
far, a shameless nation, and of a
strange language, [1] who neither re-
verenced old man, nor pitied child.
16 And they have carried away the
dear beloved sons of the widow,
and left her that was alone de-
17 solate of her daughters. But I,
18 what can I help you? For he
that brought these plagues upon
you will deliver you from the
19 hand of your enemies. Go your
way, O my children, go your way:
20 for I am left desolate. I have put
off the garment of peace, and put
upon me the sackcloth of my peti-
tion: I will cry unto the Everlast-
21 ing as long as I live. Be of good
cheer, O my children, cry unto
God, and he shall deliver you from
the power and hand of the enemies.
22 For I have trusted in the Everlast-
ing, that he will save you; and joy
is come unto me from the Holy
One, because of the mercy which
shall soon come unto you [2] from
23 the Everlasting your Saviour. For
I sent you out with mourning and
weeping: but God will give you to
me again with joy and gladness for
24 ever. For like as now they that
dwell about Sion have seen your
captivity: so shall they see shortly
your salvation from [3] our God,
which shall come upon you with
great glory, and brightness of the
25 Everlasting. My children, suffer pa-
tiently the wrath that is come upon
you from God: for thine enemy
hath persecuted thee; but shortly
thou shalt see his destruction, and
26 shalt tread upon their necks. My
delicate ones have gone rough
ways; they were taken away as
a flock carried off by the enemies.
27 Be of good cheer, O my children,
and cry unto God: for ye shall
be remembered of him that hath
28 *brought these things* upon you. For
as it was your mind to go astray
from God: *so*, return and seek
29 him ten times more. For he that
brought these plagues upon you
shall bring you everlasting joy a-
30 gain with your salvation. Be of
good cheer, O Jerusalem: for he
that called thee by name will com-
31 fort thee. Miserable are they that
afflicted thee, and rejoiced at thy
32 fall. Miserable are the cities which
thy children served: miserable is
33 she that received thy sons. For as
she rejoiced at thy fall, and was
glad of thy ruin: so shall she be
grieved for her own desolation.
34 And I will take away her exulta-
tion in her great multitude, and
her boasting shall be turned into
35 mourning. For fire shall come upon
her from the Everlasting, long to
endure; and she shall be inhabited
of [4] devils for a great time.
36 O Jerusalem, look about thee to-
ward the east, and behold the joy
that cometh unto thee from God.
37 Lo, thy sons come, whom thou
sentest away, they come gathered
together from the east to the west
5 at the word of the Holy One,
rejoicing in the glory of God. Put
off, O Jerusalem, the garment of
thy mourning and affliction, and
put on the comeliness of the glory
that *cometh* from God for ever.
2 Cast about thee the robe of the
righteousness which *cometh* from
God; set a diadem on thine head
of the glory of the Everlasting.
3 For God will shew thy brightness
unto every *region* under heaven.
4 For thy name shall be called of
God for ever The peace of right-
eousness, and The glory of godli-
5 ness. Arise, O Jerusalem, and
stand upon the height, and look
about thee toward the east, and
behold thy children gathered from
the going down of the sun unto
the rising thereof at the word of
the Holy One, rejoicing that God
6 hath remembered them. For they
went from thee on foot, being led
away of their enemies: but God
bringeth them in unto thee borne
on high with glory, [5] as *on* a royal
7 throne. For God hath appointed
that every high mountain, and the
everlasting hills, should be made
low, and the valleys filled up, to
make plain the ground, that Israel
may go safely in the glory of God.
8 Moreover the woods and every
sweet-smelling tree have oversha-
dowed Israel by the commandment
9 of God. For God shall lead Israel
with joy in the light of his glory
with the mercy and righteousness
that cometh from him.

THE EPISTLE OF JEREMY.

6 A copy of an epistle, which Jeremy
sent unto them which were to be led
captives into Babylon by the king of

[1] Another reading is, *for they.*

[2] Or, *from your everlasting Saviour*

[3] Another reading is, *your.*

[4] Gr. *daemons*

[5] Another reading is, *as children of the kingdom.*

the Babylonians, to certify them, as it was commanded him of God.
2 Because of the sins which ye have committed before God, ye shall be led away captives into Babylon by Nabuchodonosor king of
3 the Babylonians. So when ye be come unto Babylon, ye shall remain there many years, and for a long season, even for seven generations: and after that I will bring you out peaceably from thence.
4 But now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which
5 cause the nations to fear. Beware therefore that ye in no wise become like unto the strangers, neither let fear take hold upon you because of them, when ye see the multitude before them and behind them, wor-
6 shipping them. But say ye in your hearts, O Lord, we must worship
7 thee. For mine angel is with you, [1] and I myself do care for your
8 [2] souls. For their tongue is polished by the workman, and they themselves are overlaid with gold and with silver; yet are they but false,
9 and cannot speak. And taking gold, as it were for a virgin that loveth to go gay, they make crowns
10 for the heads of their gods: and sometimes also the priests convey from their gods gold and silver, and
11 bestow it upon themselves; and will even give thereof to the common harlots: and they deck them as men with garments, *even* the gods of silver, and gods of gold,
12 and of wood. Yet cannot these gods save themselves from rust and moths, though they be covered with
13 purple raiment. They wipe their faces because of the dust of the temple, which is thick upon them.
14 And he that cannot put to death one that offendeth against him holdeth a sceptre, as though he
15 were judge of a country. He hath also a dagger in his right hand, and an axe: but cannot deliver himself
16 from war and robbers. Whereby they are known not to be gods:
17 therefore fear them not. For like as a vessel that a man useth is nothing worth when it is broken; even so it is with their gods: when they be set up in the temples their eyes be full of dust through the
18 feet of them that come in. And as the courts are made sure on every side upon him that offendeth the king, as being committed to suffer death; *even so* the priests make fast their temples with doors, with locks, and bars, lest they be carried off by robbers.
19 They light them candles, yea, more than for themselves, where-
20 of they cannot see one. They are as one of the beams of the temple; and men say their hearts are eaten out, when things creeping out of the earth devour both them and their raiment: they feel it
21 not when their faces are blacked through the smoke that cometh out
22 of the temple: upon their bodies and heads alight bats, swallows, and birds; and in like manner the
23 cats also. Whereby ye may know that they are no gods: therefore
24 fear them not. Notwithstanding the gold wherewith they are beset to make them beautiful, except one wipe off the rust, they will not shine: for not even when they were molten did they feel it.
25 Things wherein there is no breath
26 are bought at any cost. Having no feet, they are borne upon shoulders, whereby they declare unto men that they be nothing
27 worth. They also that serve them are ashamed: for if they fall to the ground at any time, they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves: neither, if they be set awry, can they make themselves straight: but the offerings are set before them, as
28 if they were dead men. And the things that are sacrificed unto them, their priests sell and spend; and in like manner their wives also lay up part thereof in salt; but unto the poor and to the impotent will they give nothing
29 thereof. The menstruous woman and the woman in childbed touch their sacrifices: knowing therefore by these things that they are no
30 gods, fear them not. For how can they be called gods? because women set meat before the gods
31 of silver, gold, and wood. And in their temples the priests [3] sit on seats, having their clothes rent, and their heads and beards shaven, and nothing upon their heads.
32 They roar and cry before their gods, as men do at the feast when
33 one is dead. The priests also take off garments from them, and clothe their wives and children withal.
34 Whether it be evil that one doeth unto them, or good, they are not able to recompense it: they can neither set up a king, nor put him
35 down. In like manner, they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will
36 never exact it. They can save no man from death, neither deliver
37 the weak from the mighty. They cannot restore a blind man to his sight, nor deliver any that is in
38 distress. They can shew no mercy to the widow, nor do good to the
39 fatherless. They are like the stones that be *hewn* out of the mountain, *these gods* of wood, and that are overlaid with gold and with silver: they that minister unto them shall
40 be confounded. How should a man then think or say that they are gods, when even the Chaldeans themselves
41 dishonour them? Who if they

[1] Or, and careth for, thee
[2] Or, lives
[3] Or, bear the litter

shall see one dumb that cannot
speak, they bring him, and intreat
him to call upon Bel, as though he
42 were able to understand. Yet they
cannot perceive this themselves,
and forsake them: for they have no
43 understanding. The women also
with cords about them sit in the
ways, burning bran for incense:
but if any of them, drawn by some
that passeth by, lie with him, she
reproacheth her fellow, that she
was not thought as worthy as
44 herself, nor her cord broken. What-
soever is done among them is false:
how should a man then think or
45 say that they are gods? They are
fashioned by carpenters and gold-
smiths: they can be nothing else
than the workmen will have them
46 to be. And they themselves that
fashioned them can never continue
long; how then should the things
47 that are fashioned by them? For
they have left lies and reproaches
48 to them that come after. For when
there cometh any war or plague
upon them, the priests consult with
themselves, where they may be
49 hidden with them. How then can-
not men understand that they be
no gods, which can neither save
themselves from war, nor from
50 plague? For seeing they be but
of wood, and overlaid with gold
and with silver, it shall be known
51 hereafter that they are false: and
it shall be manifest to all na-
tions and kings that they are
no gods, but the works of men's
hands, and that there is no work
52 of God in them. Who then may
not know that they are no gods?
53 For neither can they set up a king
in a land, nor give rain unto men.
54 Neither can they judge their own
cause, nor [1] redress a wrong, being
unable: for they are as crows
55 between heaven and earth. For
even when fire falleth upon the
house of gods of wood, or overlaid
with gold or with silver, their
priests will flee away, and escape,
but they themselves shall be burnt
56 asunder like beams. Moreover they
cannot withstand any king or ene-
mies: how should a man then allow
57 or think that they be gods? Neither
are those gods of wood, and over-
laid with silver or with gold, able
to escape either from thieves or
58 robbers. Whose gold, and silver,
and garments wherewith they are
clothed, they that are strong will
take from them, and go away
withal: neither shall they be able
59 to help themselves. Therefore it
is better to be a king that sheweth
his manhood, or else a vessel in a
house profitable for that whereof
the owner shall have need, than
such false gods; or even a door in
a house, to keep the things safe
that be therein, than such false
gods; or a pillar of wood in a
60 palace, than such false gods. For
sun, and moon, and stars, being
bright and sent to do their offices,
61 are obedient. Likewise also the
lightning when it glittereth is fair
to see; and after the same manner
the wind also bloweth in every
62 country. And when God com-
mandeth the clouds to go over the
whole world, they do as they are
63 bidden. And the fire sent from
above to consume mountains and
woods doeth as it is commanded:
but these are to be likened unto
them neither in shew nor power.
64 Wherefore a man should neither
think nor say that they are gods,
seeing they are able neither to
judge causes, nor to do good unto
65 men. Knowing therefore that they
66 are no gods, fear them not. For
they can neither curse nor bless
67 kings: neither can they shew signs
in the heavens among the nations,
nor shine as the sun, nor give light
68 as the moon. The beasts are better
than they: for they can get under
69 a covert, and help themselves. In
no wise then is it manifest unto us
that they are gods: therefore fear
70 them not. For as a scarecrow in
a garden of cucumbers that keepeth
nothing, so are their gods of wood,
and overlaid with gold and with
71 silver. Likewise also their gods of
wood, and overlaid with gold and
with silver, are like to a white thorn
in an orchard, that every bird
sitteth upon; as also to a dead
body, that is cast forth into the
72 dark. And ye shall know them
to be no gods by the [2] bright purple
that rotteth upon them: and they
themselves afterward shall be con-
sumed, and shall be a reproach
73 in the country. Better therefore
is the just man that hath none
idols: for he shall be far from re-
proach.

[1] Another reading is, *deliver him that is wronged.*

[2] Gr. *purple and brightness.*

THE SONG OF THE

THREE HOLY CHILDREN,

Which followeth in the third Chapter of DANIEL after this place,—*fell down bound into the midst of the burning fiery furnace.*—Verse 23. That which followeth is not in the Hebrew, to wit, *And they walked*—unto these words, *Then Nebuchadnezzar*—verse 24.

1 And they walked in the midst of the fire, praising God, and blessing
2 the Lord. Then Azarias stood, and prayed on this manner; and opening his mouth in the midst of the
3 fire said, Blessed art thou, O Lord, thou God of our fathers, [1]and
4 worthy to be praised; and thy name is glorified for evermore: for thou art righteous in all the things that thou hast done: yea, true are all thy works, and thy ways are right, and all thy judgements truth.
5 In all the things that thou hast brought upon us, and upon the holy city of our fathers, *even* Jerusalem, thou hast executed true judgements: for according to truth and justice hast thou brought all these things upon us because of our sins.
6 For we have sinned and committed iniquity, in departing from thee.
7 In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that
8 it might go well with us. Wherefore all that thou hast brought upon us, and everything that thou hast done to us, thou hast done in
9 true judgement. And thou didst deliver us into the hands of lawless enemies, and most hateful forsakers *of God*, and to an unjust king, and the most wicked in all
10 the world. And now we cannot open our mouth; shame and reproach have befallen thy servants,
11 and them that worship thee. Deliver us not up utterly, for thy name's sake, neither disannul thou
12 thy covenant: and cause not thy mercy to depart from us, for the sake of Abraham that is beloved of thee, and for the sake of Isaac thy servant, and Israel thy holy
13 one; to whom thou didst promise, that thou wouldest multiply their seed as the stars of heaven, and as the sand that is upon the sea shore.
14 For we, O Lord, are become less than any nation, and be kept under this day in all the world because of
15 our sins. Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to offer before thee, and to find mercy.
16 Nevertheless in a contrite heart and a humble spirit let us be accepted;
17 like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs; so let our sacrifice be in thy sight this day, and *grant* that we may wholly go after thee, for they shall not be ashamed that put their trust in
18 thee. And now we follow thee with all our heart, we fear thee,
19 and seek thy face. Put us not to shame: but deal with us after thy kindness, and according to the
20 multitude of thy mercy. Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be confounded;
21 and let them be ashamed of all their [2]power and might, and let
22 their strength be broken; and let them know that thou art the Lord, the only God, and glorious over the whole world.
23 And the king's servants, that put them in, ceased not to make the furnace hot with naphtha, pitch,
24 tow, and small wood; so that the flame streamed forth above the
25 furnace forty and nine cubits. And it spread, and burned those Chaldeans whom it found about the
26 furnace. But the angel of the Lord came down into the furnace together with Azarias and his fellows, and he smote the flame of the fire
27 out of the furnace; and made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.
28 Then the three, as out of one mouth, praised, and glorified, and blessed God in the furnace, saying,
29 Blessed art thou, O Lord, thou God of our fathers: and to be praised
30 and exalted above all for ever. And blessed is thy glorious and holy name: and to be praised and ex-
31 alted above all for ever. Blessed art thou in the temple of thine holy glory: and to be praised and glori-
32 fied above all for ever. Blessed art thou that beholdest the depths, and sittest upon the cherubim: and to be praised and exalted above all
33 for ever. Blessed art thou on the throne of thy kingdom: and to be praised and [3]extolled above

[1] Another reading is, *and thy name is worthy to be praised and glorified.*

[2] Some MSS. omit *power and.*

[3] Another reading is, *exalted.*

34 all for ever. Blessed art thou in
the firmament of heaven: and to
be praised and glorified for ever.
35 O all ye works of the Lord, bless
ye the Lord: praise and exalt him
36 above all for ever. O ye heavens,
bless ye the Lord: praise and exalt
37 him above all for ever. O ye angels
of the Lord, bless ye the Lord:
praise and exalt him above all for
38 ever. O all ye waters that be above
the heaven, bless ye the Lord:
praise and exalt him above all for
39 ever. O all [1]ye powers of the Lord,
bless ye the Lord: praise and exalt
40 him above all for ever. O ye sun
and moon, bless ye the Lord:
praise and exalt him above all for
41 ever. O ye stars of heaven, bless ye
the Lord: praise and exalt him a-
42 bove all for ever. O every shower
and dew, bless ye the Lord: praise
43 and exalt him above all for ever. O all
ye winds, bless ye the Lord: praise
and exalt him above all for ever.
44 O ye fire and heat, bless ye the
Lord: praise and exalt him above
47 all for ever.[2] [3]O ye nights and days,
bless ye the Lord: praise and exalt
48 him above all for ever. O ye light
and darkness, bless ye the Lord:
praise and exalt him above all for
ever. O ye cold and heat, bless ye
the Lord: praise and exalt him
50 above all for ever. [4]O ye frost and
snow, bless ye the Lord: praise and
51 exalt him above all for ever. O ye
lightnings and clouds, bless ye the
Lord: praise and exalt him above
52 all for ever. O let the earth bless
the Lord: let it praise and exalt
53 him above all for ever. O ye
mountains and hills, bless ye the
Lord: praise and exalt him above
54 all for ever. O all ye things that
grow on the earth, bless ye the
Lord: praise and exalt him above
56 all for ever. [5]O sea and rivers,
bless ye the Lord: praise and exalt
55 him above all for ever. O ye fountains, bless ye the Lord: praise and
57 exalt him above all for ever. O ye
whales, and all that move in the
waters, bless ye the Lord: praise
and exalt him above all for ever.
58 O all ye fowls of the air, bless ye
the Lord: praise and exalt him a-
59 bove all for ever. O all ye beasts
and cattle, bless ye the Lord: praise
and exalt him above all for ever.
60 O ye children of men, bless ye the
Lord: praise and exalt him above
61 all for ever. [6]O let Israel bless the
Lord: praise and exalt him above
62 all for ever. O ye priests [7]of the
Lord, bless ye the Lord: praise and
63 exalt him above all for ever. O ye
servants [7]of the Lord, bless ye the
Lord: praise and exalt him above
64 all for ever. O ye spirits and souls
of the righteous, bless ye the Lord:
praise and exalt him above all for
65 ever. O ye that are holy and humble
of heart, bless ye the Lord: praise
and exalt him above all for ever.
66 O Ananias, Azarias, and Misael,
bless ye the Lord: praise and exalt
him above all for ever: for he hath
rescued us from [8]hell, and saved us
from the hand of death: he hath
delivered us out of the midst of the
furnace *and* burning flame, even
out of the midst of the fire hath he
67 delivered us. O give thanks unto
the Lord, for he is good: for his
68 mercy *endureth* for ever. O all ye
that worship the Lord, bless the
God of gods, praise him, and give
him thanks: for his mercy *endureth*
for ever.

[1] Another reading is, *the host.*

[2] Verse 45 is omitted by the best authorities.

[3] Before this verse some authorities insert verse 46, *O ye dews and storms of snow, bless ye &c.*

[4] Before this verse some authorities insert verse 49, *O ye ice and cold, bless ye &c.*

[5] Some authorities transpose verses 56 and 55.

[6] Some MSS. read *O Israel, bless ye.*

[7] Some MSS. omit *of the Lord.*

[8] Or, *the grave* Gr. *Hades.*

THE

HISTORY OF SUSANNA,

Set apart from the beginning of DANIEL, because it is not in the Hebrew, as neither the Narration of *Bel and the Dragon.*

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1 THERE dwelt a man in Babylon,
2 and his name was Joakim: and he
took a wife, whose name was Susanna, the daughter of Helkias, a
very fair woman, and one that
3 feared the Lord. Her parents also
were righteous, and taught their
daughter according to the law of
4 Moses. Now Joakim was a great
rich man, and had a fair garden
joining unto his house: and to him
resorted the Jews; because he was
more honourable than all others.
5 And the same year there were ap-
pointed two of the ancients of the
people to be judges, such as
the Lord spake of, that wicked-
ness came from Babylon from
ancient judges, who were account-
6 ed to govern the people. These
kept much at Joakim's house:
and all that had any suits in law
7 came unto them. Now when the
people departed away at noon,
Susanna went into her husband's
8 garden to walk. And the two
elders beheld her going in every
day, and walking; and they
were inflamed with love for her.
9 And they perverted their own

mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgements.
10 And albeit they both were wounded with her love, yet durst not one
11 shew another his grief. For they were ashamed to declare their lust, that they desired to have to do with
12 her. Yet they watched jealously
13 from day to day to see her. And the one said to the other, Let us now go home: for it is dinner time.
14 So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged their lust: and then appointed they a time both together, when they might find her
15 alone. And it fell out, as they watched a fit day, she went in as aforetime with two maids only, and she was desirous to wash herself in the garden: for it was hot.
16 And there was nobody there save the two elders, that had hid them-
17 selves, and watched her. Then she said to her maids, Bring me oil and washing balls, and shut the garden
18 doors, that I may wash me. And they did as she bade them, and shut the garden doors, and went out themselves at the side doors to fetch the things that she had commanded them: and they saw not the elders, because they were
19 hid. Now when the maids were gone forth, the two elders rose up,
20 and ran unto her, saying, Behold, the garden doors are shut, that no man can see us, and we are in love with thee; therefore con-
21 sent unto us, and lie with us. If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy
22 maids from thee. Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not, I cannot escape
23 your hands. It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord.
24 With that Susanna cried with a loud voice: and the two elders cried
25 out against her. Then ran the one,
26 and opened the garden doors. So when the servants of the house heard the cry in the garden, they rushed in at the side door, to see
27 what had befallen her. But when the elders had told their tale, the servants were greatly ashamed: for there was never such a report made
28 of Susanna. And it came to pass on the morrow, when the people assembled to her husband Joakim, the two elders came full of their wicked intent against Susanna to
29 put her to death; and said before the people, Send for Susanna, the daughter of Helkias, Joakim's wife.
30 So they sent; and she came with her father and mother, her chil-
31 dren, and all her kindred. Now Susanna was a very delicate woman,
32 and beauteous to behold. And these wicked men commanded her to be unveiled, (for she was veiled) that they might be filled with her beauty.
33 Therefore her friends and all that
34 saw her wept. Then the two elders stood up in the midst of the people, and laid their hands upon her head.
35 And she weeping looked up toward heaven: for her heart trusted in
36 the Lord. And the elders said, As we walked in the garden alone, this *woman* came in with two maids, and shut the garden doors,
37 and sent the maids away. Then a young man, who there was hid, came unto her, and lay with her.
38 And we, being in a corner of the garden, saw this wickedness, and
39 ran unto them. And when we saw them together, the man we could not hold: for he was stronger than we, and opened the doors, and leap-
40 ed out. But having taken this *woman*, we asked who the young man was, but she would not tell us: these things do we testify.
41 Then the assembly believed them, as those that were elders of the people and judges: so they con-
42 demned her to death. Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, that knowest
43 all things before they be: thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have mali-
44 ciously invented against me. And
45 the Lord heard her voice. Therefore when she was led away to be put to death, God raised up the holy spirit of a young youth, whose name was Da-
46 niel: and he cried with a loud voice, I am clear from the blood of this
47 woman. Then all the people turned them toward him, and said, What mean these words that thou hast
48 spoken? So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel?
49 Return again to the place of judgement: for these have borne false
50 witness against her. Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the ho-
51 nour of an elder. Then said Daniel unto them, Put them asunder one far from another, and I will ex-
52 amine them. So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now are thy sins come *home to thee* which thou hast com-
53 mitted aforetime, in pronouncing unjust judgement, and condemning the innocent, and letting the guilty go

free; albeit the Lord saith, The innocent and righteous shalt thou
54 not slay. Now then, if thou sawest her, tell me, Under what tree saw-
est thou them companying together? Who answered, Under a mas-
55 tick tree. And Daniel said, Right well hast thou lied against thine own head; for even now the angel of God hath received the sentence of God and shall cut thee in two.
56 So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Canaan, and not of Judah, beauty hath deceived thee, and lust hath perverted thine
57 heart. Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Judah would not abide
58 your wickedness. Now therefore tell me, Under what tree didst thou take them companying together? Who answered, Under a holm
59 tree. Then said Daniel unto him, Right well hast thou also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he
60 may destroy you. With that all the assembly cried out with a loud voice, and blessed God, who saveth
61 them that hope in him. And they arose against the two elders, for Daniel had convicted them of false witness out of their own mouth:
62 and according to the law of Moses they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death, and the innocent blood was saved the same day.
63 Therefore Helkias and his wife praised God for their daughter Susanna, with Joakim her husband, and all the kindred, because there was no dishonesty found in
64 her. And from that day forth was Daniel had in great reputation in the sight of the people.

BEL AND THE DRAGON.

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1 And king Astyages was gathered to his fathers, and Cyrus the Per-
2 sian received his kingdom. And Daniel lived with the king, and was honoured above all his friends.
3 Now the Babylonians had an idol, called Bel, and there were spent upon him every day twelve great measures of fine flour, and forty
4 sheep, and six firkins of wine. And the king did honour to it, and went daily to worship it: but Daniel worshipped his own God. And the king said unto him, Why dost thou
5 not worship Bel? And he said, Because I may not do honour to idols made with hands, but to the living God, who hath created the heaven and the earth, and hath sovereignty
6 over all flesh. Then said the king unto him, Thinkest thou not that Bel is a living god? or seest thou not how much he eateth and drinketh
7 every day? Then Daniel laughed, and said, O king, be not deceived: for this is but clay within, and brass without, and did never eat or drink
8 anything. So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth these ex-
9 penses, ye shall die. But if ye can shew me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be
10 according to thy word. Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with
11 Daniel into the temple of Bel. So Bel's priests said, Lo, we will get us out: but thou, O king, set on the meat, and mingle the wine and set it forth, and shut the door fast, and seal it with thine own signet;
12 and when thou comest in the morning, if thou find not that Bel hath eaten up all, we will suffer death: or else Daniel, that speaketh falsely
13 against us. And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and
14 consumed those things. And it came to pass, when they were gone forth, the king set the meat before Bel. Now Daniel had commanded his servants to bring ashes, and they strewed all the temple *with them* in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet,
15 and so departed. Now in the night came the priests with their wives and children, as they were wont to do, and
16 did eat and drink up all. In the morning betime the king arose, and
17 Daniel with him. And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole.
18 And as soon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with
19 thee is no deceit at all. Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these,

20 And the king said, I see the footsteps of men, women, and children.
21 And then the king was angry, and took the priests with their wives and children, who shewed him the privy doors, where they came in, and consumed such things as were
22 upon the table. Therefore the king slew them, and delivered Bel into Daniel's power, who overthrew him and his temple.
23 And in that same place there was a great [1] dragon, which they of Ba-
24 bylon worshipped. And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, and eateth and drinketh; thou canst not say that he is no living
25 god: therefore worship him. Then said Daniel, I will worship the Lord my God: for he is a living God.
26 But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee
27 leave. Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, so the dragon did eat and burst in sunder: and *Daniel* said, Lo, these
28 are the gods ye worship. When they of Babylon heard that, they took great indignation, and conspired against the king, saying, The king is become a Jew, and he hath pulled down Bel, and slain the dragon, and put the priests to the
29 sword. So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine
30 house. Now when the king saw that they pressed him sore, being constrained, the king delivered Da-
31 niel unto them: who cast him into the lions' den: where he was six
32 days. And in the den there were seven lions, and they had given them every day two carcases, and two sheep: which then were not given to them, to the intent they might devour Daniel.
33 Now there was in Jewry the prophet [2] Habakkuk, who had made pottage, and had broken bread into a bowl, and was going into the field,
34 for to bring it to the reapers. But the angel of the Lord said unto Habakkuk, Go carry the dinner that thou hast into Babylon unto
35 Daniel, in the lions' den. And Habakkuk said, Lord, I never saw Babylon; neither do I know where
36 the den is. Then the angel of the Lord took him by the crown, and lifted him up by the hair of his head, and with the blast of his breath set him in Babylon over the
37 den. And Habakkuk cried, saying, O Daniel, Daniel, take the dinner
38 which God hath sent thee. And Daniel said, Thou hast remembered me, O God: neither hast thou forsaken them that love thee.
39 So Daniel arose, and did eat: and the angel of God set Habakkuk in his own place again immediately.
40 Upon the seventh day the king came to bewail Daniel: and when he came to the den, he looked in, and be-
41 hold, Daniel was sitting. Then cried the king with a loud voice, saying, Great art thou, O Lord, thou God of Daniel, and there is none other
42 beside thee. And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

[1] Or, serpent

[2] Gr. Ambakoum.

THE

PRAYER OF MANASSES

KING OF JUDAH,

WHEN HE WAS HOLDEN CAPTIVE IN BABYLON.

O LORD Almighty, that art in heaven, thou God of our fathers, of Abraham, and Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the [1] ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all things fear, yea, tremble before thy power; for the majesty of thy glory cannot be borne, and the anger of thy threatening toward sinners is importable: thy merciful promise is unmeasurable and unsearchable; for thou art the Lord Most High, of great compassion, long-suffering and abundant in mercy, and repentest [2] of bringing evils upon men.
[3] Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, to Abraham, and Isaac, and

[1] Or, order Or, array Gen. ii. 1 (Sept.).

[2] Gr. of the evils of men.

[3] The Alex. MS. omits Thou . . . saved.

Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions are multiplied, [1] O Lord: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head [2] by reason of my sins, neither have I any respite: for I have provoked thy wrath, and done that which is evil before thee: [3] I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied [4] detestable things. Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: but, I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou, [5] O Lord, art the God of them that repent; and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy. And I will praise thee for ever all the days of my life: for all the host of heaven doth sing thy praise, and thine is the glory for ever and ever. Amen.

[1] The Alex. MS. omits *O Lord . . . multiplied.*
[2] Some authorities omit *by reason of my sins.*
[3] The Alex. MS. omits *I did . . . commandments.*
[4] Or, *stumbling-blocks*
[5] Another reading is, *O God.*

THE FIRST BOOK OF THE MACCABEES.

1 And it came to pass, after that Alexander the Macedonian, the son of Philip, who came out of the land of Chittim, and smote Darius king of the Persians and Medes, *it came to pass*, after he had smitten him, that he reigned in his stead, in 2 former time, over [1] Greece. And he fought many battles, and won many strongholds, and slew the 3 kings of the earth, and went through to the ends of the earth, and took spoils of a multitude of nations. And the earth was quiet before him, and he was exalted, and his 4 heart was lifted up, and he gathered together an exceeding strong host, and ruled over countries and nations and principalities, and they 5 became tributary unto him. And after these things he fell sick, and 6 perceived that he should die. And he called his servants, which were honourable, which had been brought up with him from his youth, and he divided unto them his kingdom, 7 while he was yet alive. And Alexander reigned twelve years, and he 8 died. And his servants bare rule, 9 each one in his place. And they did all put diadems upon themselves after that he was dead, and so did their sons after them many years: and they multiplied evils in the earth.

10 And there came forth out of them a sinful root, Antiochus Epiphanes, son of Antiochus the king, who had been a hostage at Rome, and he reigned in [2] the hundred and thirty *and* seventh year of the kingdom of *the Greeks.*

11 In those days came there forth out of Israel transgressors of the law, and persuaded many, saying, Let us go and make a covenant with the [3] Gentiles that are round about us; for since we were parted from them many evils have befallen 12 us. And the saying was good in 13 their eyes. And certain of the people were forward *herein* and went to the king, and he gave them licence to do after the ordinances of 14 the [3] Gentiles. And [4] they built a place of exercise in Jerusalem according to the laws of the [3] Gen- 15 tiles; and they made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the [3] Gentiles, and sold themselves to do evil.

16 And the kingdom was well ordered in the sight of Antiochus, and he thought to reign over Egypt, that he might reign over the two 17 kingdoms. And he entered into Egypt with a [5] great multitude, with chariots, and with elephants, and with horsemen, and with a 18 great [6] navy; and he made war against Ptolemy king of Egypt; and Ptolemy was put to shame before him, and fled; and many 19 fell wounded to death. And they got possession of the strong cities in the land of Egypt; and he took the spoils of Egypt.

20 And Antiochus, after that he had smitten Egypt, returned in [7] the hundred and forty and third year, and went up against Israel and Jerusalem 21 with a [5] great multitude, and entered presumptuously into the sanctuary,

[1] That is, the Greek Empire. Compare ver. 10 and ch. vi. 2.
[2] circa B.C. 176
[3] Or, *nations*: and so throughout this book.
[4] See 2 Macc. iv. 9, 12.
[5] Gr. *heavy.*
[6] Or, *armament*
[7] circa B.C. 170. See 2 Macc. v. 11-16.

and took the golden altar, and the candlestick of the light, and all
22 that pertained thereto, and the table of the shewbread, and the cups to pour withal, and the bowls, and the golden censers, and the veil, and the crowns, and the adorning of gold which was on the face of the temple,
23 and he scaled it all off. And he took the silver and the gold and the precious vessels; and he took the hidden treasures which he found.
24 And when he had taken all, he went away into his own land, and he made a great slaughter, and spake
25 very presumptuously. And there came great mourning upon Israel, in every place where they were;
26 and the rulers and elders groaned, the virgins and young men were made feeble, and the beauty of the
27 women was changed. Every bridegroom took up lamentation, she that sat in the marriage chamber
28 was in heaviness. And the land was moved for the inhabitants thereof, and all the house of Jacob was clothed with shame.
29 And [1]after [2]two full years the king sent a chief collector of tribute unto the cities of Judah, and he came unto Jerusalem with a [3]great
30 multitude. And he spake words of peace unto them in subtilty, and they gave him credence: and he fell upon the city suddenly, and smote it very sore, and destroyed
31 much people out of Israel. And he took the spoils of the city, and set it on fire, and pulled down the houses thereof and the walls there-
32 of on every side. And they led captive the women and the children, and the cattle they took in pos-
33 session. And they builded the city of David with a great and strong wall, with strong towers, and it
34 became unto them a citadel. And they put there a sinful nation, transgressors of the law, and they strengthened themselves therein.
35 And they stored up arms and victuals, and gathering together the spoils of Jerusalem, they laid them up there, and they became
36 a sore snare: and it became a place to lie in wait in against the sanctuary, and an evil adversary to
37 Israel continually. And they shed innocent blood on every side of the sanctuary, and defiled the sanc-
38 tuary. And the inhabitants of Jerusalem fled because of them; and she became a habitation of strangers, and she became strange to them that were born in her,
39 and her children forsook her. Her sanctuary was laid waste like a wilderness, [4]her feasts were turned into mourning, her sabbaths into reproach, her honour into con-
40 tempt. According to her glory, so was her dishonour multiplied, and her high estate was turned into mourning.
41 And king Antiochus wrote to his whole kingdom, that all should be
42 one people, and that each should forsake his own laws. And all the nations agreed according to the word
43 of the king; and many of Israel consented to his worship, and sacrificed to the idols, and profaned
44 the sabbath. And the king sent letters by the hand of messengers unto Jerusalem and the cities of Judah, that they should follow laws
45 strange to the land, and should forbid whole burnt offerings and sacrifice and drink offerings in the sanctuary; and should profane the
46 sabbaths and feasts, and pollute the sanctuary and them that were
47 holy; that they should build altars, and temples, and shrines for idols, and should sacrifice swine's flesh
48 and unclean beasts: and that they should leave their sons uncircumcised, that they should make their souls abominable with all manner
49 of uncleanness and profanation; so that they might forget the law, and
50 change all the ordinances. And whosoever shall not do according to the word of the king, he shall
51 die. According to all these words wrote he to his whole kingdom; and he appointed overseers over all the people, and he commanded the cities of Judah to sacrifice, city
52 by city. And from the people were gathered together unto them many, every one that had forsaken the law; and they did evil things in
53 the land; and they made Israel to hide themselves in every place of refuge which they had.
54 And on the fifteenth day of Chislev, in [5]the hundred and forty and fifth year, they builded an abomination of desolation upon the [6]altar, and in the cities of Judah on every side they builded *idol*
55 [6]altars. And at the doors of the houses and in the streets they burnt
56 incense. And they rent in pieces the books of the law which they
57 found, and set them on fire. And wheresoever was found with any a book of the covenant, and if any consented to the law, the king's sentence delivered him to death.
58 Thus did they in their might unto Israel, to those that were found
59 month by month in the cities. And on the five and twentieth day of the month they sacrificed upon the *idol* [6]altar, which was upon the
60 [6]altar *of God*. And [7]the women that had circumcised their children they put to death according to the
61 commandment. And they hanged their babes about their necks, and *destroyed* their houses, and them
62 that had circumcised them. And many in Israel were fully resolved and confirmed in themselves not
63 to eat unclean things. And [8]they chose to die, that they might not be defiled with the meats, and that they might not profane the holy
64 covenant: and they died: and

1 See 2 Macc. v. 24.
2 Gr. *two years of days.*
3 Gr. *heavy.*
4 See 2 Macc. vi. 6.
5 circa B.C. 168. See 2 Macc. v. 11.
6 The two words rendered *altar* are different in the Greek; and so in ver. 59.
7 See 2 Macc. vi. 10.
8 See 2 Macc. vi. 19 and vii. 1, &c.

there came exceeding great wrath upon Israel.

2 In those days rose up Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem; and he dwelt at Modin.
2 And he had five sons, [1] John, who
3 was surnamed Gaddis; Simon, who
4 was called Thassi; Judas, who was
5 called Maccabæus; Eleazar, who was called Avaran; Jonathan, who was called Apphus.
6 And he saw the blasphemies that were committed in Judah and in
7 Jerusalem, and he said,

Woe is me! wherefore was I born to see the destruction of my people, and the destruction of the holy city, and to dwell there, when it was given into the hand of the enemy, the sanctuary into the hand of
8 aliens? Her temple is become as
9 a man [2] that was glorious: her vessels of glory are carried away into captivity, her infants are slain in her streets, her young men with
10 the sword of the enemy. What nation hath not inherited her palaces, and gotten possession of her
11 spoils? her adorning is all taken away; instead of a free woman
12 she is become a bond woman: and, behold, our holy things and our beauty and our glory are laid waste, and the Gentiles have profaned
13 them. Wherefore should we live any longer?
14 And Mattathias and his sons rent their clothes, and put on sackcloth, and mourned exceedingly.
15 And the king's officers, that were enforcing the apostasy, came into
16 the city Modin to sacrifice. And many of Israel came unto them, and Mattathias and his sons were
17 gathered together. And the king's officers answered and spake to Mattathias, saying, Thou art a ruler and an honourable and great man in this city, and strengthened with
18 sons and brethren: now therefore come thou first and do the commandment of the king, as all the nations have done, and the men of Judah, and they that remain in Jerusalem: and thou and thy house shall be in the number of the king's [3] Friends, and thou and thy sons shall be honoured with silver and gold and
19 many gifts. And Mattathias answered and said with a loud voice, If all the nations that are in the house of the king's dominion hearken unto him, to fall away each one from the worship of his fathers, and have made choice to follow his com-
20 mandments, yet will I and my sons and my brethren walk in the cove-
21 nant of our fathers. [4] Heaven forbid that we should forsake the law
22 and the ordinances. We will not hearken to the king's words, to go aside from our worship, on the right hand, or on the left.
23 And when he had left speaking these words, there came a Jew in the sight of all to sacrifice on the altar which was at Modin, according
24 to the king's commandment. And Mattathias saw it, and his zeal was kindled, and his reins trembled, and he shewed forth his wrath according to judgement, and ran, and
25 slew him upon the altar. And the king's officer, who compelled men to sacrifice, he killed at that time,
26 and pulled down the altar. And he was zealous for the law, even as Phinehas did unto Zimri the son
27 of Salu. And Mattathias cried out in the city with a loud voice, saying, Whosoever is zealous for the law, and maintaineth the covenant, let
28 him come forth after me. And he and his sons fled into the mountains, and forsook all that they had in the city.
29 Then many that sought after justice and judgement went down into the wilderness, to dwell there,
30 they, and their sons, and their wives, and their cattle; because evils were multiplied upon them.
31 And it was told the king's officers, and the forces that were in Jerusalem, the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wil-
32 derness; and many pursued after them, and having overtaken them, they encamped against them, and set the battle in array against them
33 on the sabbath day. And they said unto them, Thus far. Come forth, and do according to the word of
34 the king, and ye shall live. And they said, We will not come forth, neither will we do the word of the king, to profane the sabbath day.
35 And they hasted to give them battle.
36 And they answered them not, neither cast they a stone at them, nor
37 stopped up the secret places, saying, Let us die all in our innocency: heaven and earth witness over us, that ye put us to death without
38 trial. And they rose up against them in battle on the sabbath, and they died, they and their wives and their children, and their cattle, to the number of a thousand [5] souls.
39 And Mattathias and his friends knew it, and they mourned over
40 them exceedingly. And one said to another, If we all do as our brethren have done, and fight not against the Gentiles for our lives and our ordinances, they will now quickly destroy us from off the earth.
41 And they took counsel on that day, saying, Whosoever shall come against us to battle on the sabbath day, let us fight against him, and we shall in no wise all die, as our brethren died
42 in the secret places. Then were gathered together unto them a company of [6] Hasidæans, mighty men of Israel, every one that offered himself
43 willingly for the law. And all they that fled from the evils were added to

1 Gr. *Joannes.*

2 Some authorities read *inglorious.*

3 See ch. iii. 38; vi. 10, &c. Compare ch. x. 65; xi. 27; 2 Macc. viii. 9.

4 Gr. *May he be propitious.* Compare 2 Sam. xxiii. 17 (Sept.).

5 Gr. *souls men.*

6 Tha Chasi

them, and became a stay unto them.
44 And they mustered a host, and
smote sinners in their anger, and
lawless men in their wrath: and
the rest fled to the Gentiles for
45 safety. And Mattathias and his
friends went round about, and pull-
46 ed down the altars; and they cir-
cumcised by force the children that
were uncircumcised, as many as
they found in the coasts of Israel.
47 And they pursued after the sons
of pride, and the work prospered
48 in their hand. And they rescued
the law out of the hand of the
Gentiles, and out of the hand of
the kings, neither [1]suffered they
the sinner to triumph.
49 And the days of Mattathias drew
near that he should die, and he said
unto his sons,
Now have pride and rebuke got-
ten strength, and a season of over-
throw, and wrath of indignation.
50 And now, my children, be ye zeal-
ous for the law, and give your
lives for the covenant of your fa-
51 thers. And call to remembrance
the deeds of our fathers which
they did in their generations;
and receive great glory and an
52 everlasting name. Was not Abra-
ham found faithful in temptation,
and it was reckoned unto him for
53 righteousness? Joseph in the time
of his distress kept the command-
ment, and became lord of Egypt.
54 Phinehas our father, for that he
was zealous exceedingly, obtained
the covenant of an everlasting
55 priesthood. Joshua for fulfilling
the word became a judge in Is-
56 rael. Caleb for bearing witness in
the congregation obtained a heritage
57 in the land. David for being mer-
ciful inherited the throne of a king-
58 dom for ever and ever. Elijah, for
that he was exceeding zealous for
the law, was taken up into heaven.
59 Hananiah, Azariah, Mishael, be-
lieved, and were saved out of the
60 flame. Daniel for his innocency
was delivered from the mouth of
61 lions. And thus consider ye from
generation to generation, that none
that put their trust in him shall
62 want for strength. And be not
afraid of the words of a sinful man;
for his glory shall be dung and
63 worms. To-day he shall be lifted
up, and to-morrow he shall in no
wise be found, because he is return-
ed unto his dust, and his thought is
64 perished. And ye, my children, be
strong, and shew yourselves men in
behalf of the law; for therein shall
65 ye obtain glory. And, behold, Simon
your brother, I know that he is a
man of counsel; give ear unto him
alway: he shall be a father unto
66 you. And Judas Maccabæus, he
hath been strong and mighty from
his youth: he shall be your captain,
and [2]shall fight the battle of the
67 people. And take ye unto you all
the doers of the law, and avenge
68 the wrong of your people. Render
a recompense to the Gentiles, and
take heed to the commandments
of the law.
69 And he blessed them, and was
70 gathered to his fathers. And he
died in [3]the hundred and forty and
sixth year, and his sons buried him
in the sepulchres of his fathers at
Modin, and all Israel made great
lamentation for him.

3 And his son Judas, who was call-
ed Maccabæus, rose up in his stead.
2 And all his brethren helped him,
and so did all they that clave unto
his father, and they fought with
3 gladness the battle of Israel. And
he gat his people great glory, and
put on a breastplate as a giant, and
girt his warlike harness about him,
and set battles in array, protecting
4 the army with his sword. And he
was like a lion in his deeds, and as
a lion's whelp roaring for prey.
5 And he pursued the lawless, seek-
ing them out, and he burnt up
6 those that troubled his people. And
the lawless shrunk for fear of him,
and all the workers of lawlessness
were sore troubled, and salvation
7 prospered in his hand. And he
angered many kings, and made Ja-
cob glad with his acts, and his
8 memorial is blessed for ever. And
he went about among the cities of
Judah, and destroyed the ungodly
[4]out of the land, and turned away
9 wrath from Israel: and he was re-
nowned unto the utmost part of
the earth, and he gathered together
such as were ready to perish.
10 And Apollonius gathered the Gen-
tiles together, and a great host from
Samaria, to fight against Israel.
11 And Judas perceived it, and he
went forth to meet him, and smote
him, and slew him: and many fell
wounded to death, and the rest
12 fled. And they took their spoils,
and Judas took the sword of Apol-
lonius, and therewith he fought all
his days.
13 And Seron, the commander of the
host of Syria, heard say that Judas
had gathered a gathering and a
congregation of faithful men with
him, and of such as went out to war;
14 and he said, I will make myself a
name and get me glory in the king-
dom; and I will fight against Judas
and them that are with him, that
set at nought the word of the king.
15 And there went up with him also
a mighty army of the ungodly to
help him, to take vengeance on the
children of Israel.
16 And he came near unto the going
up of Bethhoron, and Judas went
forth to meet him with a small
17 company. But when they saw the
army coming to meet them, they
said unto Judas, What? shall we
be able, being a small company,
to fight against so great and strong
a multitude? and we for our part
are faint, having tasted no food

[1] Gr. gave they a horn to the sinner.

[2] Some ancient authorities read *e shall ght.*

[3] circa B.C. 167.

[4] Gr. out of it.

18 this day. And Judas said, It is an
easy thing for many to be shut up
in the hands of a few; and with
[1] heaven it is all one, to save by
19 many or by few: for victory in
battle standeth not in the multi-
tude of a host; but strength is
20 from heaven. They come unto us
in fulness of insolence and lawless-
ness, to destroy us and our wives
and our children, for to spoil us:
21 but we fight for our lives and our
22 laws. And he himself will discom-
fit them before our face: but as for
you, be ye not afraid of them.
23 Now when he had left off speak-
ing, he leapt suddenly upon them,
and Seron and his army were dis-
24 comfited before him. And they
pursued them in the going down
of Bethhoron unto the plain, and
there fell of them about eight hun-
dred men; but the residue fled into
the land of the Philistines.
25 And the fear of Judas and his
brethren, and the dread of them,
began to fall upon the nations
26 round about them: and his name
came near even unto the king, and
every nation told of the battles of
Judas.
27 But when king Antiochus heard
these words, he was full of indig-
nation: and he sent and gathered
together all the forces of his realm,
28 an exceeding strong army. And
he opened his treasury, and gave
his forces pay for a year, and com-
manded them to be ready for every
29 need. And he saw that the money
failed from his treasures, and that
the tributes of the country were
small, because of the dissension and
plague which he had brought upon
the land, to the end that he might
take away the laws which had
30 been from the first days; and he
feared that he should not have
enough as at other times for the
charges and the gifts which he
gave aforetime with a liberal hand,
and he abounded above the kings
31 that were before him. And he was
exceedingly perplexed in his mind,
and he determined to go into Per-
sia, and to take the tributes of
the countries, and to gather much
32 money. And he left Lysias, an
honourable man, and one of the
seed royal, to be over the affairs
of the king from the river Eu-
phrates unto the borders of Egypt,
33 and to bring up his son Antiochus,
34 until he came again. And he de-
livered unto him the half of his
forces, and the elephants, and gave
him charge of all the things that
he would have done, and concern-
ing them that dwelt in Judæa and
35 in Jerusalem, that he should send
a host against them, to root out
and destroy the strength of Israel,
and the remnant of Jerusalem, and
to take away their memorial from
36 *the place*; and that he should make
strangers to dwell in all their coasts,
and should divide their land to
37 them by lot. And the king took
the half that remained of the forces,
and removed from Antioch, from
his royal city, [2] the hundred and
forty and seventh year; and he
passed over the river Euphrates, and
went through the upper countries.
38 And Lysias chose Ptolemy the
son of Dorymenes, and Nicanor,
and Gorgias, mighty men of the
39 king's [3] Friends; and with them he
sent forty thousand footmen, and
seven thousand horse, to go into
the land of Judah, and to destroy
it, according to the word of the
40 king. And they removed with all
their host, and came and pitched
41 near unto Emmaus in the plain
country. And the merchants of
the country heard the fame of
them, and took silver and gold
exceeding much, with [4] fetters, and
came into the camp to take the
children of Israel for servants: and
there were added unto them the
forces of Syria and of the land of
the [5] Philistines.
42 And Judas and his brethren saw
that evils were multiplied, and that
the forces were encamping in their
borders; and they took knowledge
of the king's words which he had
commanded, to destroy the people
43 and make an end of them; and
they said each man to his neigh-
bour, Let us raise up the ruin of
our people, and let us fight for our
44 people and the holy place. And
the congregation was gathered to-
gether, that they might be ready
for battle, and that they might
pray, and ask for mercy and com-
45 passion. And Jerusalem was with-
out inhabitant as a wilderness,
there was none of her offspring
that went in or went out; and the
sanctuary was trodden down, and
the sons of strangers were in the
citadel, the Gentiles lodged there-
in; and joy was taken away from
Jacob, and the pipe and the harp
46 ceased. And they gathered them-
selves together, and came to Miz-
peh, over against Jerusalem; for
in Mizpeh was there a place of
47 prayer aforetime for Israel. And
they fasted that day, and put on
sackcloth, and *put* ashes upon their
48 heads, and rent their clothes, and
laid open the book of the law,
concerning which the Gentiles were
wont to inquire, seeking the like-
49 nesses of their idols. And they
brought the priests' garments, and
the firstfruits, and the tithes: and
they stirred up the Nazirites, who
50 had accomplished their days. And
they cried aloud toward heaven,
saying, What shall we do with
these men, and whither shall we
51 carry them away? And thy holy
place is trodden down and profaned,
and thy priests are in heaviness
52 and brought low. And, behold, the
Gentiles are assembled together

1 Some ancient authorities read *the God of heaven*.

2 cir B.C.

3 See ch. ii

4 Mo of th auth ties: *serv*

5 Gr. *stran*

against us to destroy us: thou knowest what things they imagine
53 against us. How shall we be able to stand before them, except thou be
54 our help? And they sounded with the trumpets, and cried with a loud voice.
55 And after this Judas appointed leaders of the people, captains of thousands, and captains of hundreds, and captains of fifties, and
56 captains of tens. And he said to them that were building houses, and were betrothing wives, and were planting vineyards, and were fearful, that they should return, each man to his own house, according to the law.
57 And the army removed, and encamped upon the south side of Em-
58 maus. And Judas said, Gird yourselves, and be valiant men, and be in readiness against the morning, that ye may fight with these Gentiles, that are assembled together against us to destroy us, and our
59 holy place: for it is better for us to die in battle, than to look upon the evils of our nation and
60 the holy place. Nevertheless, as may be the will in heaven, so shall he do.

4 And Gorgias took five thousand footmen, and a thousand chosen horse, and the army removed by
2 night, that it might fall upon the army of the Jews and smite them suddenly: and the men of the
3 citadel were his guides. And Judas heard thereof, and removed, he and the valiant men, that he might smite the king's host which was at
4 Emmaus, while as yet the forces were dispersed from the camp.
5 And Gorgias came into the camp of Judas by night, and found no man; and he sought them in the mountains; for he said, These men flee
6 from us. And as soon as it was day, Judas appeared in the plain with three thousand men: howbeit they had not armour nor swords to
7 their minds. And they saw the camp of the Gentiles strong *and* fortified, and horsemen compassing it round about; and these were
8 expert in war. And Judas said to the men that were with him, Fear ye not their multitude, neither be
9 ye afraid of their onset. Remember how our fathers were saved in the Red sea, when Pharaoh pursued
10 them with a host. And now let us cry unto heaven, if he will have us, and will remember the covenant of our fathers, and destroy this army
11 before our face to-day: and all the Gentiles shall know that there is one who redeemeth and saveth
12 Israel. And the strangers lifted up their eyes, and saw them coming
13 over against them: and they went out of the camp to battle. And they that were with Judas sounded
14 their trumpets, and joined battle, and the Gentiles were discomfited,
15 and fled into the plain. But all the hindmost fell by the sword: and they pursued them unto [1] Gazara, and unto the plains of Idumæa and Azotus and Jamnia, and there fell of them
16 about three thousand men. And Judas and his host returned from pur-
17 suing after them, and he said unto the people, Be not greedy of the spoils, inasmuch as there is a battle
18 before us; and Gorgias and his host are nigh unto us in the mountain. But stand ye now against our enemies, and fight against them, and afterwards take the spoils with
19 boldness. While Judas was yet making an end of these words, there appeared a part of them looking
20 out from the mountain: and they saw that their host had been put to flight, and that the Jews were burning the camp; for the smoke that was seen declared what was done.
21 But when they perceived these things, they were sore afraid; and perceiving also the army of Judas
22 in the plain ready for battle, they fled all of them into the land of
23 the [2] Philistines. And Judas returned to spoil the camp, and they got much gold, and silver, and blue, and sea purple, and great
24 riches. And they returned home, and sang a song of thanksgiving, and gave praise [3] unto heaven; because *his mercy* is good, because
25 his mercy endureth for ever. And Israel had a great deliverance that day.
26 But the strangers, as many as had escaped, came and told Lysias all
27 the things that had happened: but when he heard thereof, he was confounded and discouraged, because neither had such things as he would been done unto Israel, nor had such things as the king commanded him come to pass.
28 And in the next year he gathered together threescore thousand chosen footmen, and five thousand horse,
29 that he might subdue them. And they came into Idumæa, and encamped at Bethsura; and Judas met them with ten thousand men.
30 And he saw that the army was strong, and he prayed and said,

Blessed art thou, O Saviour of Israel, who didst quell the onset of the mighty man by the hand of thy servant David, and didst deliver the army of the [2] Philistines into the hands of Jonathan the son of Saul,
31 and of his armourbearer: shut up this army in the hand of thy people Israel, and let them be ashamed for their host and their horse-
32 men: give them faintness of heart, and cause the boldness of their strength to melt away, and let them
33 quake at their destruction: cast them down with the sword of them that love thee, and let all that know thy name praise thee with thanksgiving.
34 And they joined battle; and there fell of the army of Lysias about five thou-

1 Gr. *Gazera.*

2 Gr. *strangers.*

3 Or, looking up *unto heaven*

sand men, and they fell down over
35 against them. But when Lysias
saw that his array was put to flight,
and the boldness that had come
upon them that were with Judas,
and how they were ready either to
live or to die nobly, he removed
to Antioch, and gathered toge-
ther hired soldiers, that he might
come again into Judæa with even
a greater company.
36 But Judas and his brethren said,
Behold, our enemies are discom-
fited: let us go up to cleanse the
holy place, and to dedicate it a-
37 fresh. And all the army was
gathered together, and they went
38 up unto mount Sion. And they
saw the sanctuary laid desolate, and
the altar profaned, and the gates
burned up, and shrubs growing in
the courts as in a forest or as on
one of the mountains, and the
39 priests' chambers pulled down; and
they rent their clothes, and made
great lamentation, and put ashes
40 upon their heads, and fell on their
faces to the ground, and [1] blew with
the [2] solemn trumpets, and cried
41 toward heaven. Then Judas ap-
pointed certain men to fight against
those that were in the citadel, until
he should have cleansed the holy
place.
42 And he chose blameless priests,
such as had pleasure in the law:
43 and they cleansed the holy place,
and bare out the stones of defile-
44 ment into an unclean place. And
they took counsel concerning the
altar of burnt offerings, which had
been profaned, what they should
45 do with it: and there came in-
to their mind a good counsel,
that they should pull it down, lest
it should be a reproach to them,
because the Gentiles had defiled
it: and they pulled down the al-
46 tar, and laid up the stones in the
mountain of the house in a con-
venient place, until there should
come a prophet to give an an-
47 swer concerning them. And they
took whole stones according to the
law, and built a new altar after the
48 fashion of the former; and they
built the holy place, and the inner
parts of the house; and they hal-
49 lowed the courts. And they made
the holy vessels new, and they
brought the candlestick, and the
altar of burnt offerings and of in-
cense, and the table, into the tem-
50 ple. And they burned incense upon
the altar, and they lighted the
lamps that were upon the candle-
stick, and they gave light in the
51 temple. And they set loaves upon
the table, and spread out the veils,
and finished all the works which
they made.
52 And they rose up early in the
morning, on the five and twentieth
day of the ninth month, which is
the month Chislev, in [3] the hundred
53 *and forty* and eighth year, and offer-
ed sacrifice according to the law
upon the new altar of burnt offer-
54 ings which they had made. At what
time and on what day the Gentiles
had profaned it, even on that *day*
was it dedicated afresh, with songs
and harps and lutes, and with cym-
55 bals. And all the people fell upon
their faces, and worshipped, and
[4] gave praise unto heaven, which had
56 given them good success. And they
kept the dedication of the altar
eight days, and offered burnt offer-
ings with gladness, and sacrificed a
sacrifice of deliverance and praise.
57 And they decked the forefront of
the temple with crowns of gold and
small shields, and dedicated afresh
the gates and the priests' chambers,
58 and made doors for them. And
there was exceeding great gladness
among the people, and the reproach
of the Gentiles was turned away.
59 And Judas and his brethren and
the whole congregation of Israel
ordained, that the days of the de-
dication of the altar should be
kept in their seasons from year to
year by the space of eight days,
from the five and twentieth day
of the month Chislev, with glad-
60 ness and joy. And at that sea-
son they builded up the mount
Sion with high walls and strong
towers round about, lest haply the
Gentiles should come and tread them
down, as they had done aforetime.
61 And he set there a force to keep
it, and they fortified Bethsura
to keep it; that the people might
have a stronghold over against I-
dumæa.
5 And it came to pass, when the
Gentiles round about heard that
the altar was built, and the sanc-
tuary dedicated as aforetime, they
2 were exceeding wroth. And they
took counsel to destroy the race of
Jacob that was in the midst of
them, and they began to slay and de-
3 stroy among the people. And Judas
fought against the children of Esau
in Idumæa at Akrabattine, because
they besieged Israel: and he smote
them with a great slaughter, and
brought down their pride, and took
4 their spoils. And he remembered
the wickedness of the children of
[5] Bæan, who were unto the people a
snare and a stumblingblock, lying
5 in wait for them in the ways. And
they were shut up by him in the
towers; and he encamped against
them, and destroyed them utterly,
and burned with fire the towers of
the place, with all that were there-
6 in. And he passed over to the
children of Ammon, and found a
mighty band, and much people,
with Timotheus for their leader.
7 And he fought many battles with
them, and they were discomfited
before his face; and he smote them,
8 and gat possession of Jazer, and the
[6] villages thereof, and returned a-
gain into Judæa.

1 Compare Num. xxxi. 6.
2 Gr. *trumpets of signals.*
3 circa B.C. 165.
4 Or, *praise looking up unto heaven to him which*
5 Cos 2 Ma 18-2
6 Ge *daug ters.* Com Num 25.

9 And the Gentiles that were in Gilead gathered themselves together against the Israelites that were on their borders, to destroy them. And they fled to the stronghold of 10 Dathema, and sent letters unto Judas and his brethren, saying, The Gentiles that are round about us are gathered together against us to 11 destroy us: and they are preparing to come and get possession of the stronghold whereunto we are fled for refuge, and Timotheus is the 12 leader of their host. Now therefore come and deliver us from their hand, for many of us are fallen. 13 And all our brethren that were in the land of [1] Tubias have been put to death; and they have carried into captivity their wives and their children and their stuff; and they destroyed there about a thousand 14 men. While the letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, bringing a report 15 after this wise, saying, That there were gathered together against them those of Ptolemais, and of Tyre, and of Sidon, and all Galilee of the [2] Gentiles, to consume them.

16 Now when Judas and the people heard these words, there assembled together a great congregation, to consult what they should do for their brethren, that were in tribulation, and were assaulted of them. 17 And Judas said unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, but I and Jonathan my brother will go into the land of 18 Gilead. And he left Joseph the son of Zacharias, and Azarias, as leaders of the people, with the remnant of the host, in Judæa, for to keep it. 19 And he gave commandment unto them, saying, Take ye the charge of this people, and fight no battle with the Gentiles until that we come 20 again. And unto Simon were divided three thousand men to go into Galilee, but unto Judas eight thousand men *to go* into the land of Gilead.

21 And Simon went into Galilee, and fought many battles with the Gentiles, and the Gentiles were discom- 22 fited before him. And he pursued them unto the gate of Ptolemais; and there fell of the Gentiles about three thousand men, and he took 23 their spoils. And they took to them those that were in Galilee, and in Arbatta, with their wives and their children, and all that they had, and brought them into Judæa with great gladness.

24 And Judas Maccabæus and his brother Jonathan passed over Jordan, and went three days' journey 25 in the wilderness; and they met with the Nabathæans, and these met them in a peaceable manner, and told them all things that had befallen their brethren in the land 26 of Gilead: and how that many of them were shut up in Bosora, and Bosor, and Alema, [3] Casphor, Maked, and [4] Carnaim; all these cities are 27 strong and great: and how that they were shut up in the rest of the cities of the land of Gilead, and that to-morrow they have appointed to encamp against the strongholds, and to take them, and to destroy all these men in one day. 28 And Judas and his army turned suddenly by the way of the wilderness unto Bosora; and he took the city, and slew all the males with the edge of the sword, and took all their spoils, and burned 29 the city with fire. And he removed from thence by night, and went till he came to the stronghold 30 And the morning came, and they lifted up their eyes, and, behold, much people which could not be numbered, bearing ladders and engines of war, to take the stronghold; and they were fighting a- 31 gainst them. And Judas saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets and a great 32 sound, and he said unto the men of his host, Fight this day for your 33 brethren. And he went forth behind them in three companies, and they sounded with their trumpets, 34 and cried out in prayer. And the army of Timotheus perceived that it was Maccabæus, and they fled from before him: and he smote them with a great slaughter; and there fell of them on that day 35 about eight thousand men. And he turned aside to Mizpeh and fought against it, and took it, and slew all the males thereof, and took the spoils thereof, and burned 36 it with fire. From thence he removed, and took [5] Casphor, Maked, Bosor, and the other cities of the land of Gilead.

37 Now after these things Timotheus gathered another army, and encamped over against Raphon be- 38 yond the brook. And Judas sent men to espy the army; and they brought him word, saying, All the Gentiles that be round about us are gathered together unto them, 39 an exceeding great host. And they have hired Arabians to help them, and are encamping beyond the brook, ready to come against thee to battle. And Judas went to meet 40 them. And Timotheus said unto the captains of his host, when Judas and his army drew nigh unto the brook of water, If he pass over first unto us, we shall not be able to withstand him; for he will 41 mightily prevail against us: but if he be afraid, and encamp beyond the river, we will cross over unto him, 42 and prevail against him. Now when Judas came nigh unto the brook of water, he caused the scribes of the

[1] Compare 2 Macc. xii. 17.

[2] Gr. strangers.

[3] Compare 2 Macc. xii. 13.

[4] Compare 2 Macc. xii. 21.

[5] See verse 26.

people to remain by the brook, and gave commandment unto them, saying, Suffer no man to encamp, but let all come to the battle.
43 And he crossed over the first against them, and all the people after him: and all the Gentiles were discomfited before his face, and cast away their arms, and fled
44 unto the temple at [1] Carnaim. And they took the city, and burned the temple with fire, together with all that were therein. And Carnaim was subdued, neither could they stand any longer before the face of Judas.
45 And Judas gathered together all Israel, them that were in the land of Gilead, from the least unto the greatest, and their wives, and their children, and their stuff, an exceeding great army, that they might
46 come into the land of Judah. And they came as far as Ephron, and this same city was great, *and it was* in the way as they should go, exceeding strong: they could not turn aside from it on the right hand or on the left, but must needs
47 pass through the midst of it. And they of the city shut them out, and stopped up the gates with
48 stones. And Judas sent unto them with words of peace, saying, We will pass through thy land to go into our own land, and none shall do you any hurt, we will only pass by on our feet. And they would
49 not open unto him. And Judas commanded proclamation to be made in the army, that each man should encamp in the place where
50 he was. And the men of the host encamped, and fought against the city all that day and all that night, and the city was delivered into his
51 hands; and he destroyed all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.
52 And they went over Jordan into the great plain over against Beth-
53 shan. And Judas gathered together those that lagged behind, and encouraged the people all the way through, until he came into the
54 land of Judah. And they went up to mount Sion with gladness and joy, and offered whole burnt offerings, because not so much as one of them was slain until they returned in peace.
55 And in the days when Judas and Jonathan were in the land of Gilead, and Simon his brother in
56 Galilee before Ptolemais, Joseph the son of Zacharias, and Azarias, rulers of the host, heard of their exploits and of the war, what things
57 they had done; and they said, Let us also get us a name, and let us go fight against the Gentiles that are
58 round about us. And they gave *charge* unto the men of the host *that* was with them, and went
59 toward Jamnia. And Gorgias and his men came out of the city to
60 meet them in battle. And Joseph and Azarias were put to flight, and were pursued unto the borders of Judæa; and there fell on that day of the people of Israel about
61 two thousand men. And there was a great overthrow among the people, because they hearkened not unto Judas and his brethren, think-
62 ing to do some exploit. But they were not of the seed of those men, by whose hand deliverance was given unto Israel.
63 And the man Judas and his brethren were glorified exceedingly in the sight of all Israel, and of all the Gentiles, wheresoever their name
64 was heard of; and men gathered together unto them, acclaiming them.
65 And Judas and his brethren went forth, and fought against the children of Esau in the land toward the south; and he smote Hebron and the [2] villages thereof, and pulled down the strongholds thereof, and burned the towers thereof round
66 about. And he removed to go into the land of the [3] Philistines, and he
67 went through [4] Samaria. In that day certain priests, desiring to do exploits there, were slain in battle, when as [5] he went out to battle
68 unadvisedly. And Judas turned aside to Azotus, to the land of the [3] Philistines, and pulled down their altars, and burned the carved images of their gods with fire, and took the spoil of their cities, and returned into the land of Judah.

6 And king Antiochus was journeying through the upper countries; and he heard say, that in Elymais in Persia there was a city renowned
2 for riches, for silver and gold; and that the temple which was in it was rich exceedingly, and that therein were golden shields, and breastplates, and arms, which Alexander, son of Philip, the Macedonian king, who reigned first among the Greeks, left behind there.
3 And he came and sought to take the city, and to pillage it; and he was not able, because the thing was
4 known to them of the city, and they rose up against him to battle: and he fled, and removed thence with great heaviness, to return unto Babylon.
5 And there came one bringing him tidings into Persia, that the armies, which went against the land of
6 Judah, had been put to flight; and that Lysias went first with a strong host, and was put to shame before them; and that they had waxed strong by reason of arms and power, and with store of spoils, which they took from the armies
7 that they had cut off; and that they had pulled down the abomination which he had built upon the

1 See verse 26.

2 Gr *dau* *tera* Con Num 25.
3 Gr *ama*
4 Or *Ma* See Jose Ant xii. and 2 M. xii.
5 So and auth ties *they*

altar that was in Jerusalem; and
that they had compassed about the
sanctuary with high walls, as be-
8 fore, and Bethsura, his city. And
it came to pass, when the king
heard these words, he was asto-
nished and moved exceedingly:
and he laid him down upon his
bed, and fell sick for grief, because
it had not befallen him as he looked
9 for. And he was there many days,
because great grief was renewed
upon him, and he made account
10 that he should die. And he called
for all his [1] Friends, and said unto
them, Sleep departeth from mine
eyes, and my heart faileth for care.
11 And I said in my heart, Unto what
tribulation am I come, and how
great a flood is it, wherein I now
am! for I was gracious and be-
12 loved in my power. But now I
remember the evils which I did
at Jerusalem, and that I took all
the vessels of silver and gold that
were therein, and sent forth to
destroy the inhabitants of Judah
13 without a cause. I perceive that
on this account these evils are
come upon me, and, behold, I perish
through great grief in a strange land.
14 And he called for Philip, one of
his [1] Friends, and set him over all
15 his kingdom, and gave him his
diadem, and his robe, and his
signet-ring, to the end he should
bring Antiochus his son, and
nourish him up that he might be
16 king. And king Antiochus died
there in [2] the hundred and forty
17 and ninth year. And Lysias knew
that the king was dead, and he set
up Antiochus his son to reign, whom
he had nourished up being young,
and he called his name Eupator.
18 And they that were in the citadel
shut up Israel round about the
sanctuary, and sought always their
hurt, and the strengthening of
19 the Gentiles. And Judas thought
to destroy them, and called all
the people together to besiege them.
20 And they were gathered together,
and besieged them in [3] the hundred
and fiftieth year, and he made
21 mounds to shoot from, and engines
of war. And there came forth
some of them that were shut up,
and there were joined unto them
certain ungodly men of Israel.
22 And they went unto the king,
and said, How long wilt thou not
execute judgement, and avenge our
23 brethren? We were willing to serve
thy father, and to walk after
his words, and to follow his com-
24 mandments; and for this cause
the children of our people besieged
[4] the citadel, and were alienated
from us; but as many of us as
they could light on they slew, and
25 spoiled our inheritances. And not
against us only did they stretch
out their hand, but also against all
26 their borders. And, behold, they
are encamped this day against the
citadel at Jerusalem, to take it: and
the sanctuary and Bethsura have
27 they fortified. And if ye are not be-
forehand with them quickly, they
will do greater things than these,
and thou shalt not be able to con-
trol them.
28 And when the king heard this,
he was angry, and gathered together
all his [1] Friends, *even the* rulers of
his host, and them that were over
29 the horse. And there came unto
him from other kingdoms, and
from isles of the sea, bands of
30 hired soldiers. And the number of
his forces was a hundred thousand
footmen, and twenty thousand
horsemen, and two and thirty
31 elephants trained for war. And
they went through Idumæa, and
encamped against Bethsura, and
fought against it many days, and
made engines of war; and they
of Bethsura came out, and burned
them with fire, and fought valiantly.
32 And Judas removed from the
citadel, and encamped at Beth-
zacharias, over against the king's
33 camp. And the king rose early in
the morning, and removed his army
[5] at full speed along the road to
Bethzacharias, and his forces made
them ready to battle, and sound-
34 ed with the trumpets. And they
shewed the elephants the blood of
grapes and mulberries, that they
might prepare them for the battle.
35 And they divided the beasts among
the phalanxes, and they set by each
elephant a thousand men armed
with coats of mail, and helmets of
brass on their heads; and for each
beast were appointed five hundred
36 chosen horsemen. These were ready
beforehand, wheresoever the beast
was; and whithersoever the beast
went, they went with him; they
37 departed not from him. And
towers of wood were upon them,
strong *and* covered, one upon each
beast, girt fast upon him with
cunning contrivances; and upon
each *beast* were two and thirty
valiant men that fought upon them,
38 beside his Indian (and the residue
of the horsemen he set on this
side and that side at the two parts
of the army), striking terror *into
the enemy*, and protected by the
39 phalanxes. Now when the sun
shone upon the shields of gold
and brass, the mountains shone
therewith, and blazed like torches
40 of fire. And a part of the king's
army was spread upon the high
mountains, and some on the low
ground, and they went on firmly
41 and in order. And all that heard
the noise of their multitude, and
the marching of the multitude,
and the rattling of the arms, did
quake: for the army was exceed-
42 ing great and strong. And Judas
and his army drew near for
battle, and there fell of the
43 king's army six hundred men. And

[1] See ch. ii. 18.

[2] circa B.C. 164.

[3] circa B.C. 163.

[4] Gr. it.

[5] Or, itself rager for the fight

Eleazar, who was *called* Avaran,
saw one of the beasts armed with
royal breastplates, and he was
higher than all the beasts, and the
44 king seemed to be upon him; and
he gave himself to deliver his peo-
ple, and to get him an everlasting
45 name; and he ran upon him
courageously into the midst of the
phalanx, and slew on the right
hand and on the left, and they
parted asunder from him on this
46 side and on that. And he crept
under the elephant, and thrust him
from beneath, and slew him; and
the elephant fell to the earth upon
47 him, and he died there. And they
saw the strength of the kingdom,
and the fierce onset of the hosts,
and turned away from them.
48 But they of the king's army went
up to Jerusalem to meet them,
and the king encamped toward
Judæa, and toward mount Sion.
49 And he made peace with them of
Bethsura; and he came out of the
city, because they had no food there
to endure the siege, because it
50 was a sabbath to the land. And
the king took Bethsura, and ap-
pointed a garrison there to keep it.
51 And he encamped against the sanc-
tuary many days; and set there
mounds to shoot from, and engines
of war, and instruments for cast-
ing fire and stones, and pieces to
52 cast darts, and slings. And they
also made engines against their
engines, and fought for many days.
53 But there were no victuals in the
sanctuary, because it was the
seventh year, and they that fled
for safety into Judæa from among
the Gentiles had eaten up the
54 residue of the store; and there
were but a few left in the sanc-
tuary, because the famine prevailed
against them, and they were scat-
tered, each man to his own place.
55 And Lysias heard say, that Philip,
whom Antiochus the king, whiles
he was yet alive, appointed to
nourish up his son Antiochus, that
56 he might be king, was returned
from Persia and Media, and with
him the forces that went with
the king, and that he was seeking
to take unto him the government.
57 And he made haste, and gave con-
sent to depart; and he said to the
king and the leaders of the host
and to the men, We decay daily,
and our food is scant, and the
place where we encamp is strong,
and the affairs of the kingdom
58 lie upon us: now therefore let us
give the right hand to these men,
and make peace with them and
59 with all their nation, and covenant
with them, that they shall walk
after their own laws, as aforetime:
for because of their laws which we
abolished they were angered, and
60 did all these things. And the say-
ing pleased the king and the princes,
and he sent unto them to make
peace; and they accepted thereof.
61 And the king and the princes
sware unto them: thereupon they
came forth from the stronghold.
62 And the king entered into mount
Sion; and he saw the strength of
the place, and set at nought the
oath which he had sworn, and
gave commandment to pull down
63 the wall round about. And he re-
moved in haste, and returned unto
Antioch, and found Philip master
of the city; and he fought against
him, and took the city by force.

7 In [1] the hundred and one and [1] circ
fiftieth year Demetrius the son of B.C.
Seleucus came forth from Rome,
and went up with a few men unto
a city by the sea, and reigned there.
2 And it came to pass, when he
would go into the house of the
kingdom of his fathers, that the
army laid hands on Antiochus and
Lysias, to bring them unto him.
3 And the thing was known to him,
and he said, Shew me not their
4 faces. And the army slew them.
And Demetrius sat upon the throne
5 of his kingdom. And there came
unto him all the lawless and un-
godly men of Israel; and Alcimus
was their leader, desiring to be
6 high priest; and they accused the
people to the king, saying, Judas
and his brethren have destroyed
all thy friends, and have scattered
7 us from our own land. Now there-
fore send a man whom thou trust-
est, and let him go and see all
the havock which he hath made
of us, and of the king's country,
and *how* he hath punished them
8 and all that helped them. And
the king chose Bacchides, one of
the king's [2] Friends, who was ruler [2] See ch. ii.
in the country beyond the river,
and was a great man in the king-
dom, and faithful to the king.
9 And he sent him, and that ungodly
Alcimus, and made sure to him
the high priesthood, and he com-
manded him to take vengeance
upon the children of Israel.
10 And they removed, and came
with a great host into the land
of Judah, and he sent messengers
to Judas and his brethren with
11 words of peace deceitfully. And
they gave no heed to their words;
for they saw that they were come
12 with a great host. And there were
gathered together unto Alcimus
and Bacchides a company of scribes,
13 to seek for justice. And the [3] Ha- [3] Tha
sidæans were the first among the *Chasi*
children of Israel that sought peace *dim.*
14 of them; for they said, One that
is a priest of the seed of Aaron is
come with the forces, and he will
15 do us no wrong. And he spake
with them words of peace, and
sware unto them, saying, We will
seek the hurt neither of you nor
16 your friends. And they gave him
credence: and he laid hands on
threescore men of them, and slew

them in one day, according to the
word which *the psalmist* wrote,
1 Ps. lxix. 2,3. 17 [1] The flesh of thy saints *did they*
cast out,
And their blood did they shed
round about Jerusalem;
And there was no man to bury
them.
18 And the fear and the dread of them
fell upon all the people, for they
said, There is neither truth nor
judgement in them; for they have
broken the covenant and the oath
19 which they sware. And Bacchides
removed from Jerusalem, and en-
camped in Bezeth; and he sent and
took many of the deserters that
were with him, and certain of the
people, and he slew them, *and cast*
20 *them* into the great pit. And he
made sure the country to Alcimus,
and left with him a force to aid him;
and Bacchides went away unto the
king.
21 And Alcimus strove for his high
22 priesthood. And there were ga-
thered unto him all they that
troubled their people, and they
got the mastery of the land of Ju-
dah, and did great hurt in Israel.
23 And Judas saw all the mischief
that Alcimus and his company
had done among the children of
24 Israel, *even* above the Gentiles, and
he went out into all the coasts
of Judæa round about, and took
vengeance on the men that had
deserted from him, and they were
restrained from going forth into the
25 country. But when Alcimus saw
that Judas and his company waxed
strong, and knew that he was not
able to withstand them, he returned
to the king, and brought evil accusa-
tions against them.
See Maccc. iv. 12. 26 [2] And the king sent Nicanor, one
of his honourable princes, a man
that hated Israel and was their
enemy, and commanded him to
27 destroy the people. And Nicanor
came to Jerusalem with a great
host; and he sent unto Judas and
his brethren deceitfully with words
28 of peace, saying, Let there be no
battle between me and you; I
will come with a few men, that
I may see your faces in peace.
29 And he came to Judas, and they
saluted one another peaceably.
And the enemies were ready to
30 take away Judas by violence. And
the thing was known to Judas, *to wit*,
that he came unto him with
deceit, and he was sore afraid of
him, and would see his face no
31 more. And Nicanor knew that his
counsel was discovered; and he
went out to meet Judas in battle
Some ancient authorities read *ten thousand*. 32 beside Capharsalama; and there
fell of Nicanor's side about [3] five
hundred men, and they fled into the
city of David.
33 And after these things Nicanor
went up to mount Sion; and there
came some of the priests out of the
sanctuary, and some of the elders
of the people, to salute him peace-
ably, and to shew him the whole
burnt sacrifice that was being of-
34 fered for the king. And he mock-
ed them, and laughed at them,
and [4] entreated them shamefully,
35 and spake haughtily, and sware
in a rage, saying, Unless Judas
and his army be now delivered
into my hands, it shall be that,
if I come again in peace, I will
burn up this house: and he went
36 out in a great rage. And the priests
entered in, and stood before the
altar and the temple; and they
37 wept, and said, Thou didst choose
this house to be called by thy name,
to be a house of prayer and supplica-
38 tion for thy people: take vengeance
on this man and his army, and let
them fall by the sword: remember
their blasphemies, and suffer them
not to live any longer.
39 And Nicanor went forth from
Jerusalem, and encamped in Beth-
horon, and there met him the
40 host of Syria. And Judas encamp-
ed in Adasa with three thousand
men: and Judas prayed and said,
41 When they that came from the
king blasphemed, thine angel went
out, and smote among them a hun-
dred and fourscore and five thou-
42 sand. Even so discomfit thou this
army before us to-day, and let all
the rest know that he hath spo-
ken wickedly against thy sanctuary,
and judge thou him according to
43 his wickedness. And on the thir-
teenth day of the month Adar
the armies joined battle: and Ni-
canor's army was discomfited, and
he himself was the first to fall in
44 the battle. Now when his army
saw that Nicanor was fallen, they
45 cast away their arms, and fled. And
they pursued after them a day's
journey from Adasa until thou
comest to [5] Gazara, and they sound-
ed an alarm after them with the
46 [6] solemn trumpets. And they came
forth out of all the villages of
Judæa round about, and [7] closed
them in; and these turned them
back on those, and they all fell
by the sword, and there was not
47 one of them left. And they took
the spoils, and the booty, and they
smote off Nicanor's head, and his
right hand, which he stretched
out so haughtily, and brought
them, and [8] hanged them up beside
48 Jerusalem. And the people was
exceeding glad, and they kept that
day as a day of great gladness.
49 And [9] they ordained to keep this day
year by year, *to wit*, the thirteenth
50 day of Adar. And the land of Judah
had rest [10] a little while.
8 2 And Judas heard of the fame
of the Romans, that they are va-
liant men, and have pleasure in
all that join themselves unto them,
and make amity with all such
as come unto them, and that
they are valiant men. And they

[4] Gr. *pointed them.*

[5] Gr. *Gazera.*
[6] Gr. *trumpets of signals.*
[7] Gr. *outflanked them.*
[8] Gr. *stretched them out.*
[9] See 2 Macc. xv. 36.
[10] Gr. *a few days.*

told him of their wars and exploits
which they do among the Gauls,
and how that they conquered them,
and brought them under tribute;
3 and what things they did in the
land of Spain, that they might be-
come masters of the mines of sil-
ver and gold which were there;
4 and how that by their policy and
persistence they conquered all the
place (and the place was exceed-
ing far from them), and the kings
that came against them from the
uttermost part of the earth, until
they had discomfited them, and
smitten them very sore; and how
the rest give them tribute year
5 by year: and Philip, and Perseus,
king of Chittim, and them that
lifted up themselves against them,
did they discomfit in battle, and
6 conquered them: Antiochus also,
the great king of Asia, who came
against them to battle, having a
hundred and twenty elephants,
with horse, and chariots, and an
exceeding great host, and he was
7 discomfited by them, and they took
him alive, and appointed that both
he and such as reigned after him
should give them a great tribute,
and should give hostages, and a
8 parcel *of land, to wit*, the country
of India, and Media, and Lydia,
and of the goodliest of their coun-
tries; and they took them from
him, and gave them to king Eu-
9 menes: and how they of Greece
took counsel to come and destroy
10 them; and the thing was known
to them, and they sent against
them a captain, and fought a-
gainst them, and many of them
fell down wounded to death, and
they made captive their wives and
their children, and spoiled them,
and conquered their land, and pulled
down their strongholds, and spoiled
them, and brought them into bond-
11 age unto this day: and the residue
of the kingdoms and of the isles,
as many as rose up against them at
any time, they destroyed and made
12 them to be their servants; but with
their friends and such as relied upon
them they kept amity; and they
conquered the kingdoms that were
nigh and those that were far off,
and all that heard of their fame
13 were afraid of them: moreover,
whomsoever they will to succour
and to make kings, these do they
make kings; and whomsoever they
will, do they depose; and they are
14 exalted exceedingly: and for all this
none of them did ever put on a dia-
dem, neither did they clothe them-
selves with purple, to be magnified
15 thereby: and how they had made
for themselves a senate house, and
day by day three hundred and
twenty men sat in council, con-
sulting alway for the people, to the
end they might be well ordered:
16 and how they commit their govern-
ment to one man year by year, that
he should rule over them, and be
lord over all their country, and all
are obedient to that one, and there
is neither envy nor emulation among
them.
17 And Judas chose Eupolemus the
son of John, the son of Accos,
and Jason the son of Eleazar, and
sent them to Rome, to make a
league of amity and confederacy
18 with them, and that they should
take the yoke from them; for
they saw that the kingdom of
the Greeks did keep Israel in bond-
19 age. And they went to Rome (and
the way was exceeding long), and
they entered into the senate house,
20 and answered and said, Judas,
who is also *called* Maccabæus, and
his brethren, and the people of
the Jews, have sent us unto you,
to make a confederacy and peace
with you, and that we might be
registered your confederates and
friends.
21 And the thing was well-pleasing
22 in their sight. And this is the copy
of the writing which they wrote
back again on tables of brass, and
sent to Jerusalem, that it might be
with them there for a memorial of
peace and confederacy:
23 Good success be to the Romans,
and to the nation of the Jews, by
sea and by land for ever: the
sword also and the enemy be far
24 from them. But if war arise for
Rome first, or any of their con-
25 federates in all their dominion, the
nation of the Jews shall help them
as confederates, as the occasion
shall prescribe to them, with all
26 their heart: and unto them that
make war upon them they shall
not give, neither supply, food, arms,
money, or ships, as it hath seemed
good unto Rome, and they shall
keep their ordinances without tak-
27 ing anything therefore. In the
same manner, moreover, if war
come first upon the nation of the
Jews, the Romans shall help them
as confederates with all their soul,
as the occasion shall prescribe to
28 them: and to them that are con-
federates *with their foes* there shall
not be given food, arms, money, or
ships, as it hath seemed good unto
Rome; and they shall keep these
ordinances, and that without de-
29 ceit. According to these words
have the Romans made a covenant
thus with the people of the Jews.
30 But if hereafter the one party and
the other shall take counsel to add
or diminish anything, they shall
do it at their pleasure, and what-
soever they shall add or take away
31 shall be established. And as touch-
ing the evils which king Demetrius
doeth unto them, we have written
to him, saying, Wherefore hast thou
made thy yoke heavy upon our
friends and confederates the Jews?
32 If therefore they plead any more a-
gainst thee, we will do them justice,

and fight with thee by sea and by land.

9 And Demetrius heard that Nicanor was fallen with his forces in battle, and he sent Bacchides and Alcimus again into the land of Judah a second time, and the right wing *of his army* with them: 2 and they went by the way that leadeth to Gilgal, and encamped against Mesaloth, which is in Arbela, and gat possession of it, and 3 destroyed much people. And the first month of [1] the hundred and fifty and second year they encamp- 4 ed against Jerusalem: and they removed, and went to Berea, with twenty thousand footmen and two 5 thousand horse. And Judas was encamped at Elasa, and three thou- 6 sand chosen men with him: and they saw the multitude of the forces, that they were many, and they feared exceedingly: and many slipped away out of the army; there were not left of them more than eight 7 hundred men. And Judas saw that his army slipped away, and that the battle pressed upon him, and he was sore troubled in heart, for that he had no time to gather them together, and he waxed faint. 8 And he said to them that were left, Let us arise and go up against our adversaries, if peradventure we may be able to fight with them. 9 And they would have dissuaded him, saying, We shall in no wise be able: but let us rather save our lives now: let us return again, *we* and our brethren, and fight against 10 them: but we are few. And Judas said, Let it not be so that I should do this thing, to flee from them: and if our time is come, let us die manfully for our brethren's sake, and not leave a cause of re- 11 proach against our glory. And the host removed from the camp, and stood to encounter them, and the horse was parted into two companies, and the slingers and the archers went before the host, and all the mighty men that fought 12 in the front of the battle. But Bacchides was in the right wing; and the phalanx drew near on the two parts, and they blew with 13 their trumpets. And the men of Judas' side, even they sounded with their trumpets, and the earth shook with the shout of the armies, and the battle was joined, and continued from morning un- 14 til evening. And Judas saw that Bacchides and the strength of his army were on the right side, and there went with him all that were 15 brave in heart, and the right wing was discomfited by them, and he pursued after them unto the mount 16 Azotus. And they that were on the left wing saw that the right wing was discomfited, and they turned and followed upon the footsteps of Judas and of those that were with him: 17 and the battle waxed sore, and many on both parts fell wounded to death. 18 And Judas fell, and the rest fled. 19 And Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers at Modin. 20 And they bewailed him, and all Israel made great lamentation for him, and mourned many days, and 21 said, How is the mighty fallen, the 22 saviour of Israel! And the rest of the acts of Judas, and his wars, and the valiant deeds which he did, and his greatness, they are not written; for they were exceeding many.

23 And it came to pass after the death of Judas, that the lawless put forth their heads in all the coasts of Israel, and all they that wrought 24 iniquity rose up (in those days was there an exceeding great famine), and the country went over with 25 them. And Bacchides chose out the ungodly men, and made them 26 lords of the country. And they sought out and searched for the friends of Judas, and brought them unto Bacchides, and he took vengeance on them, and used 27 them despitefully. And there was great tribulation in Israel, such as was not since the time that no 28 prophet appeared unto them. And all the friends of Judas were gathered together, and they said unto Jona- 29 than, Since thy brother Judas hath died, we have no man like him to go forth against our enemies and Bacchides, and among them of our 30 nation that hate us. Now therefore we have chosen thee this day to be our prince and leader in his stead, that thou mayest fight our 31 battles. And Jonathan took the governance upon him at that time, and rose up in the stead of his brother Judas.

32 And Bacchides knew it, and he 33 sought to slay him. And Jonathan, and Simon his brother, and all that were with him, knew it; and they fled into the wilderness of Tekoah, and encamped by the water of the 34 pool Asphar. And Bacchides knew it on the sabbath day, and came, he 35 and all his army, over Jordan. And *Jonathan* sent his brother, a leader of the multitude, and besought his friends the Nabathæans, that they might leave with them their bag- 36 gage, which was much. And the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

37 But after these things they brought word to Jonathan and Simon his brother, that the children of Jambri were making a great marriage, and were bringing the bride from Nadabath with a great train, a daughter of one of the great no- 38 bles of Canaan. And they remembered John their brother, and went up, and hid themselves under

[1] circa B.C. 161.

39 the covert of the mountain: and they lifted up their eyes, and saw, and, behold, a great ado and much baggage: and the bridegroom came forth, and his friends and his brethren, to meet them with timbrels, and minstrels, and many weapons.
40 And they rose up against them from their ambush, and slew them, and many fell wounded to death, and the remnant fled into the mountain, and they took all their spoils.
41 And the marriage was turned into mourning, and the voice of their
42 minstrels into lamentation. And they avenged fully the blood of their brother, and turned back to the marsh of Jordan.
43 And Bacchides heard it, and he came on the sabbath day unto the banks of Jordan with a great host.
44 And Jonathan said to his company, Let us stand up now and fight for our lives, for it is not *with us* to-day, as yesterday and the day before.
45 For, behold, the battle is before us and behind us; moreover the water of the Jordan is on this side and on that side, and marsh and wood; and there is no place to turn aside.
46 Now therefore cry unto heaven, that ye may be delivered out of the hand
47 of your enemies. And the battle was joined, and Jonathan stretched forth his hand to smite Bacchides, and he turned away back from him.
48 And Jonathan and they that were with him leapt into the Jordan, and swam over to the other side: and they did not pass over Jordan
49 against them. And there fell of Bacchides' company that day about
50 a thousand men; and he returned to Jerusalem. And they builded strong cities in Judæa, the stronghold that was in Jericho, and Emmaus, and Bethhoron, and Bethel, and Timnath, Pharathon, and Tephon, with high walls and gates
51 and bars. And in them he set a
52 garrison, to vex Israel. And he fortified the city Bethsura, and Gazara, and the citadel, and put forces in them, and store of victuals.
53 And he took the sons of the chief men of the country for hostages, and put them in ward in the citadel at Jerusalem.
54 And in [1] the hundred and fifty and third year, in the second month, Alcimus commanded to pull down the wall of the inner court of the sanctuary; he pulled down also the
55 works of the prophets; and he began to pull down. At that time was Alcimus stricken, and his works were hindered; and his mouth was stopped, and he was taken with a palsy, and he could no more speak anything and give
56 order concerning his house. And Alcimus died at that time with
57 great torment. And Bacchides saw that Alcimus was dead, and he returned to the king: and the land of Judah had rest two years.

[1] circa B.C. 160.

58 And all the lawless men took counsel, saying, Behold, Jonathan and they of his part are dwelling at ease, and in security: now therefore we will bring Bacchides, and he shall lay hands on them all in
59 one night. And they went and con-
60 sulted with him. And he removed, and came with a great host, and sent letters privily to all his confederates that were in Judæa, that they should lay hands on Jonathan and those that were with him: and they could not, because their counsel
61 was known unto them. And *they that were of Jonathan's part* laid hands on about fifty of the men of the country, that were authors of the wickedness, and he slew them.
62 And Jonathan, and Simon, and they that were with him, gat them away to Bethbasi, which is in the wilderness, and he built up that which had been pulled down thereof, and
63 they made it strong. And Bacchides knew it, and he gathered together all his multitude, and sent word to them that were of Judæa.
64 And he went and encamped against Bethbasi, and fought against it many days, and made engines of war.
65 And Jonathan left his brother Simon in the city, and went forth into the country, and he went with
66 a few men. And he smote Odomera and his brethren, and the children
67 of Phasiron in their tent. And they began to smite them, and to go up with their forces. And Simon and they that were with him went out of the city, and set on fire the
68 engines of war, and fought against Bacchides, and he was discomfited by them, and they afflicted him sore; for his counsel was in vain,
69 and his inroad. And they were very wroth with the lawless men that gave him counsel to come into the country, and they slew many of them. And he took counsel to de-
70 part into his own land. And Jonathan had knowledge thereof, and sent ambassadors unto him, to the end that they should make peace with him, and that he should re-
71 store unto them the captives. And he accepted the thing, and did according to his words, and sware unto him that he would not seek his hurt all the days of his life.
72 And he restored unto him the captives which he had taken aforetime out of the land of Judah, and he returned and departed into his own land, and came not any more
73 into their borders. And the sword ceased from Israel. And Jonathan dwelt at Michmash; and Jonathan began to judge the people; and he destroyed the ungodly out of Israel.

10 And in [2] the hundred and sixtieth year Alexander Epiphanes, the son of Antiochus, went up and took possession of Ptolemais: and they received
2 him, and he reigned there. And king

[2] circa B.C. 1

Demetrius heard thereof, and he gathered together exceeding great forces, and went forth to meet him in battle.

3 And Demetrius sent letters unto Jonathan with words of peace, so 4 as to magnify him. For he said, Let us be beforehand to make peace with them, ere he make peace 5 with Alexander against us: for he will remember all the evils that we have done against him, and unto his brethren and unto his 6 nation. And he gave him authority to gather together forces, and to provide arms, and that he should be his confederate: and he commanded that they should deliver up to him the hostages that were in the citadel.

7 And Jonathan came to Jerusalem, and read the letters in the audience of all the people, and of 8 them that were in the citadel: and they were sore afraid, when they heard that the king had given him authority to gather together 9 a host. And they of the citadel delivered up the hostages unto Jonathan, and he restored them 10 unto their parents. And Jonathan dwelt in Jerusalem, and began to 11 build and renew the city. And he commanded them that did the work to build the walls and the mount Sion round about with [1] square stones for defence; and 12 they did so. And the strangers, that were in the strongholds which Bacchides had built, fled away; 13 and each man left his place, and 14 departed into his own land. Only at Bethsura were there left certain of those that had forsaken the law and the commandments; for it was a place of refuge unto them.

15 And king Alexander heard all the promises which Demetrius had sent unto Jonathan: and they told him of the battles and the valiant deeds which he and his brethren had done, and of the toils which they 16 had endured; and he said, Shall we find such another man? and now we will make him our [2] Friend and 17 confederate. And he wrote letters, and sent them unto him, according to these words, saying,

18 King Alexander to his brother 19 Jonathan, greeting: We have heard of thee, that thou art a mighty man of valour, and meet to be 20 our [2] Friend. And now we have appointed thee this day to be high priest of thy nation, and to be called the king's [2] Friend (and he sent unto him a purple robe and a crown of gold), and to take our part, and to keep friendship with us.

21 And Jonathan put on the holy garments in the seventh month of [3] the hundred and sixtieth year, at the feast of tabernacles, and he gathered together forces, and provided arms in abundance.

22 And Demetrius heard these things, and he was grieved, and said, 23 What is this that we have done, that Alexander hath been beforehand with us in establishing friendship with the Jews, to strengthen 24 himself? I also will write unto them words of encouragement and of honour and of gifts, that they 25 may be with me to aid me. And he sent unto them according to these words:

King Demetrius unto the nation 26 of the Jews, greeting: Forasmuch as ye have kept your covenants with us, and continued in our friendship, and have not joined yourselves to our enemies, we have 27 heard hereof, and are glad. And now continue ye still to keep faith with us, and we will recompense unto you good things in return for 28 your dealings with us, and will grant you many immunities, and 29 give you gifts. And now do I free you, and release all the Jews, from the tributes, and from the customs 30 of salt, and from the crowns. And instead of the third part of the seed, and instead of the half of the fruit of the trees, which falleth to me to receive, I release it from this day and henceforth, so that I will not take it from the land of Judah, and from the three governments which are added thereunto from the country of Samaria and Galilee, from this day forth and for all time. 31 And let Jerusalem be holy and free, and her borders; the tenths and the 32 tolls *also*. I yield up also my authority over the citadel which is at Jerusalem, and give it to the high priest, that he may appoint in it such men as he shall choose to keep 33 it. And every soul of the Jews, that hath been carried captive from the land of Judah into any part of my kingdom, I set at liberty without price; and let all remit the 34 tributes of their cattle also. And all the feasts, and the sabbaths, and new moons, and appointed days, and three days before a feast, and three days after a feast, let them all be days of immunity and release for all the Jews that are in 35 my kingdom. And no man shall have authority to exact from any 36 of them, or to trouble them concerning any matter. And let there be enrolled among the king's forces about thirty thousand men of the Jews, and pay shall be given unto them, as belongeth to all the king's 37 forces. And of them some shall be placed in the king's great strongholds, and some of them shall be placed over the affairs of the kingdom, which are of trust: and let those that are over them, and their rulers, be of themselves, and let them walk after their own laws, even as the king hath commanded 38 in the land of Judah. And the three governments that have been added to Judæa from the country of

[1] So the versions and Josephus. Gr. *four-foot stones.*

[2] See ch. ii. 18. Compare ver. 65.

[3] circa B.C. 153.

Samaria, let them be added to
Judæa, that they may be reckoned
to be under one, that they may
not obey other authority than the
39 high priest's. As for Ptolemais, and
the land pertaining thereto, I have
given it as a gift to the sanctuary
that is at Jerusalem, for the ex-
penses that befit the sanctuary.
40 And I give every year fifteen thou-
sand shekels of silver from the
king's revenues from the places
41 that are convenient. And all the
overplus, which they that manage
the king's affairs paid not in as in
the first years, they shall give from
henceforth toward the works of the
42 house. And beside this, the five
thousand shekels of silver, which
they received from the uses of the
sanctuary from the revenue year by
year, this also is released, because
it appertaineth to the priests that
43 minister. And whosoever shall flee
unto the temple that is at Jeru-
salem, and *be found* within all the
borders thereof, whether one owe
moneys to the king, or any other
matter, let them go free, and all
that they have in my kingdom.
44 And for the building and renewing
of the works of the sanctuary the
expense shall be given also out of
45 the king's revenue. And for the
building of the walls of Jerusalem,
and the fortifying thereof round a-
bout, shall the expense be given also
out of the king's revenue, and for
the building of the walls in Judæa.
46 Now when Jonathan and the
people heard these words, they
gave no credence unto them, nor
received them, because they re-
membered the great evil which he
had done in Israel, and that he had
47 afflicted them very sore. And they
were well pleased with Alexander,
because he was the first that spake
words of peace unto them, and they
were confederate with him always.
48 And king Alexander gathered to-
gether great forces, and encamped
49 over against Demetrius. And the
two kings joined battle, and the
army of Alexander fled; and De-
metrius followed after him, and
50 prevailed against them. And he
strengthened the battle exceedingly
until the sun went down: and De-
metrius fell that day.
51 And Alexander sent ambassadors
to Ptolemy king of Egypt accord-
52 ing to these words, saying, Foras-
much as I am returned to my
kingdom, and am set on the throne
of my fathers, and have gotten the
dominion, and have overthrown
Demetrius, and have gotten posses-
53 sion of our country; yea, I joined
battle with him, and he and his
army were discomfited by us, and
we sat upon the throne of his
54 kingdom: now also let us establish
amity one with the other, and give
me now thy daughter to wife: and
I will make affinity with thee, and
will give both thee and her gifts
55 worthy of thee. And Ptolemy the
king answered, saying, Happy is
the day wherein thou didst return
into the land of thy fathers, and
didst sit on the throne of their
56 kingdom. And now will I do to
thee, as thou hast written: but
meet me at Ptolemais, that we
may see one another; and I will
make affinity with thee, even as
57 thou hast said. And Ptolemy went
out of Egypt, himself and Cleopatra
his daughter, and came unto Ptole-
mais in [1] the hundred and three-
58 score and second year: and king
Alexander met him, and he be-
stowed on him his daughter Cleo-
patra, and celebrated her marriage
at Ptolemais with great pomp, as
the manner of kings is.
59 And king Alexander wrote unto
Jonathan, that he should come to
60 meet him. And he went with
pomp to Ptolemais, and met the
two kings, and gave them and their
[2] Friends silver and gold, and many
gifts, and found favour in their
61 sight. And there were gathered
together against him certain pesti-
lent fellows out of Israel, men that
were transgressors of the law, to
complain against him: and the
62 king gave no heed to them. And
the king commanded, and they
took off Jonathan's garments, and
clothed him in purple: and thus
63 they did. And the king made him
sit with him, and said unto his
princes, Go forth with him into
the midst of the city, and make
proclamation, that no man com-
plain against him of any matter,
and let no man trouble him for any
64 manner of cause. And it came to
pass, when they that complained
against him saw his glory according
as *the herald* made proclamation,
and *saw* him clothed in purple,
65 they all fled away. And the king
gave him honour, and wrote him
among his [3] Chief Friends, and
made him a captain, and governor
66 of a province. And Jonathan re-
turned to Jerusalem with peace
and gladness.
67 And in [4] the hundred and three-
score and fifth year came Demet-
rius, son of Demetrius, out of
Crete into the land of his fathers:
68 and king Alexander heard thereof,
and he was grieved exceedingly,
69 and returned unto Antioch. And
Demetrius appointed Apollonius,
who was over Cœlesyria, and he
gathered together a great host, and
encamped in Jamnia, and sent unto
Jonathan the high priest, saying,
70 Thou alone liftest up thyself a-
gainst us, but I am had in derision
and in reproach because of thee.
And why dost thou vaunt thy
power against us in the mountains?
71 Now therefore, if thou trustest in
thy forces, come down to us into
the plain, and there let us try the

1 circa B.C. 1

2 See ch. ii. Compa ver. 65

3 See ch. xi. 2 Mac viii. 9. Compa ch. ii. ver. 16 &c.

4 circa B.C. 1

matter together; for with me is
72 the power of the cities. Ask and
learn who I am, and the rest that
help us; and they say, Your foot
cannot stand before our face; for
thy fathers have been twice put to
73 flight in their own land. And now
thou shalt not be able to abide
the horse and such a host as this
in the plain, where is neither stone
nor flint, nor place to flee unto.
74 Now when Jonathan heard the
words of Apollonius, he was moved
in his mind, and he chose out ten
thousand men, and went forth
from Jerusalem, and Simon his
brother met him for to help him.
75 And he encamped against Joppa:
and they of the city shut him
out, because Apollonius had a
76 garrison in Joppa: and they
fought against it. And they of the
city were afraid, and opened unto
him: and Jonathan became master
77 of Joppa. And Apollonius heard,
and he gathered an army of three
thousand horse, and a great host,
and went to Azotus as though he
were on a journey, and there-
withal drew onward into the plain,
because he had a multitude of
78 horse, and trusted therein. And
he pursued after him to Azotus,
and the armies joined battle[1].
79 And Apollonius had left a thou-
sand horse behind them privily.
80 And Jonathan knew that there
was an ambushment behind him.
And they compassed round his
army, and cast their darts at the
people, from morning until even-
81 ing: but the people stood still, as
Jonathan commanded them: and
82 their horses were wearied. And
Simon drew forth his host, and
joined battle with the phalanx (for
the horsemen were spent), and
they were discomfited by him, and
83 fled. And the horsemen were scat-
tered in the plain, and they fled to
Azotus, and entered into Beth-
dagon, their idol's temple, to save
84 themselves. And Jonathan burned
Azotus, and the cities round about
it, and took their spoils; and the
temple of Dagon, and them that
fled into it, he burned with fire.
85 And they that had fallen by the
sword, with them that were burn-
ed, were about eight thousand men.
86 And from thence Jonathan re-
moved, and encamped against As-
calon, and they of the city came
forth to meet him with great pomp.
87 And Jonathan, with them that
were on his side, returned unto
Jerusalem, having many spoils.
88 And it came to pass, when king
Alexander heard these things, he
89 honoured Jonathan yet more; and
he sent unto him a buckle of
gold, as the use is to give to such
as are of the kindred of the
kings: and he gave him Ekron and
all the coasts thereof for a posses-
sion.

[1] Most of the authorities here repeat after him.

11 And the king of Egypt gathered
together great forces, as the sand
which is by the sea shore, and many
ships, and sought to make himself
master of Alexander's kingdom by
deceit, and to add it to his own
2 kingdom. And he went forth into
Syria with words of peace, and they
of the cities opened unto him, and
met him; for king Alexander's com-
mandment was that they should
meet him, because he was his father
3 in law. Now as he entered into the
cities of Ptolemais, he set his forces
4 for a garrison in each city. But
when he came near to Azotus, they
shewed him the temple of Dagon
burned with fire, and Azotus and the
suburbs thereof pulled down, and
the bodies cast abroad, and them
that had been burned, whom he
burned in the war, for they had made
5 heaps of them in his way. And they
told the king what things Jonathan
had done, that they might cast
blame on him: and the king held
6 his peace. And Jonathan met the
king with pomp at Joppa, and they
saluted one another, and they slept
7 there. And Jonathan went with the
king as far as the river that is called
Eleutherus, and returned to Jeru-
8 salem. But king Ptolemy became
master of the cities upon the sea
coast, unto Seleucia which is by the
sea, and he devised evil devices con-
9 cerning Alexander. And he sent
ambassadors unto king Demetrius,
saying, Come, let us make a cove-
nant with one another, and I will
give thee my daughter whom Alex-
ander hath, and thou shalt reign
10 over thy father's kingdom; for I
have repented that I gave my
daughter unto him, for he sought to
11 slay me. And he cast blame on him,
because he coveted his kingdom.
12 And taking his daughter from him,
he gave her to Demetrius, and was
estranged from Alexander, and their
13 enmity was openly seen. And Ptole-
my entered into Antioch, and put on
himself the diadem of Asia; and he
put two diadems upon his head, the
diadem of Egypt and that of Asia.
14 But king Alexander was in Cilicia
at that season, because they of those
15 parts were in revolt. And Alexander
heard of it, and he came against
him in war: and Ptolemy led forth
his host, and met him with a strong
16 force, and put him to flight. And
Alexander fled into Arabia, that he
might be sheltered there; but king
17 Ptolemy was exalted. And Zabdiel
the Arabian took off Alexander's
18 head, and sent it to Ptolemy. And
king Ptolemy died the third day
after, and they that were in his
strongholds were slain by them that
19 were in the strongholds. And De-
metrius reigned in [2] the hundred
and threescore and seventh year.
20 In those days Jonathan gathered
together them of Judæa, to take the
citadel that was at Jerusalem: and he

[2] circa B.C. 146.

made many engines of war against
21 it. And certain that hated their own nation, men that transgressed the law, went unto the king, and reported to him that Jonathan was
22 besieging the citadel. And he heard, and was angered: but when he heard it, he set forth immediately, and came to Ptolemais, and wrote unto Jonathan, that he should not besiege it, and that he should meet him and speak with him at Ptole-
23 mais with all speed. But when Jonathan heard this, he commanded to besiege it *still*: and he chose certain of the elders of Israel and of the priests, and put himself in peril,
24 and taking silver and gold and raiment and divers presents besides, went to Ptolemais unto the king. And he found favour in his sight.
25 And certain lawless men of them that were of the nation made com-
26 plaints against him, and the king did unto him even as his predecessors had done unto him, and exalted him in the sight of all his
27 [1] Friends, and confirmed to him the high priesthood, and all the other honours that he had before, and gave him preeminence among
28 his [2] Chief Friends. And Jonathan requested of the king, that he would make Judæa free from tribute, and the three [3] provinces, and the country of Samaria; and promised him three hundred ta-
29 lents. And the king consented, and wrote letters unto Jonathan concerning all these things after this manner:

30 King Demetrius unto his brother Jonathan, and unto the nation of
31 the Jews, greeting: The copy of the letter which we wrote unto Lasthenes our kinsman concerning you, we have written also unto
32 you, that ye may see it. King Demetrius unto Lasthenes his fa-
33 ther, greeting: We have determined to do good to the nation of the Jews, who are our friends, and observe what is just toward us, because of their good will toward
34 us. We have confirmed therefore unto them the borders of Judæa, and also the three governments of Aphærema and Lydda and Ramathaim (*these* were added unto Judæa from the country of Samaria), and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the king's dues which the king received of them yearly aforetime from the produce of the earth and the fruits
35 of trees. And as for the other things that pertain unto us from henceforth, of the tenths and the tolls that pertain unto us, and the saltpits, and the crowns that pertain unto us, all these we will
36 bestow upon them. And not one of these things shall be annulled from
37 this time forth and for ever. Now therefore be careful to make a copy of these things, and let it be given unto Jonathan, and let it be set up on the holy mount in a meet and conspicuous place.

38 And king Demetrius saw that the land was quiet before him, and that no resistance was made to him, and he sent away all his forces, each man to his own place, except the foreign forces, which he had raised from the isles of the Gentiles: and all the forces of his
39 fathers hated him. Now Tryphon was of those who aforetime had been of Alexander's part, and he saw that all the forces murmured against Demetrius, and he went to Imalcue the Arabian, who was nourishing up Antiochus the young
40 child of Alexander, and pressed sore upon him that he should deliver him unto him, that he might reign in his father's stead: and he told him all that Demetrius had done, and the hatred wherewith his forces hated him; and he abode there many days.

41 And Jonathan sent unto king Demetrius, that he should cast out of Jerusalem them of the citadel, and them that were in the strongholds; for they fought
42 against Israel continually. And Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy nation, but I will greatly honour thee and thy na-
43 tion, if I find fair occasion. Now therefore thou shalt do well, if thou send me men who shall fight for me; for all my forces are re-
44 volted. And Jonathan sent him three thousand valiant men unto Antioch: and they came to the king, and the king was glad at
45 their coming. And they of the city gathered themselves together into the midst of the city, to the number of a hundred and twenty thousand men, and they were minded to slay
46 the king. And the king fled into the court of the palace, and they of the city seized the passages of the
47 city, and began to fight. And the king called the Jews to help him, and they were gathered together unto him all at once, and they dispersed themselves in the city, and slew that day to the number of
48 a hundred thousand. And they set the city on fire, and gat many spoils
49 that day, and saved the king. And they of the city saw that the Jews had made themselves masters of the city as they would, and they waxed faint in their hearts, and they cried out to the king with
50 supplication, saying, Give us thy right hand, and let the Jews cease from fighting against us and the city.
51 And they cast away their arms, and made peace; and the Jews were glorified in the sight of the king, and before all that were in his kingdom; and they returned to Je-
52 rusalem, having many spoils. And

[1] See ch. ii. 18.
[2] See ch. x. 65.
[3] Gr. *toparchies.*

king Demetrius sat on the throne of his kingdom, and the land was
53 quiet before him. And he lied in all that he spake, and estranged himself from Jonathan, and recompensed him not according to the benefits with which he had recompensed him, and afflicted him exceedingly.
54 Now after this Tryphon returned, and with him the young child Antiochus; and he reigned, and put
55 on a diadem. And there were gathered unto him all the forces which Demetrius had sent away with disgrace, and they fought against him, and he fled and was put to the rout.
56 And Tryphon took the elephants,
57 and became master of Antioch. And the young Antiochus wrote unto Jonathan, saying, I confirm unto thee the high priesthood, and appoint thee over the four governments, and to be one of the king's
58 [1] Friends. And he sent unto him golden vessels and furniture for the table, and gave him leave to drink in golden vessels, and to be clothed in purple, and to have a golden
59 buckle. And his brother Simon he made captain from the Ladder of Tyre unto the borders of Egypt.
60 And Jonathan went forth, and took his journey beyond the river and through the cities; and all the forces of Syria gathered themselves unto him for to be his confederates. And he came to Ascalon, and they of the city met him honourably.
61 And he departed thence to Gaza, and they of Gaza shut him out; and he laid siege unto it, and burned the suburbs thereof with
62 fire, and spoiled them. And they of Gaza made request unto Jonathan, and he gave them his right hand, and took the sons of their princes for hostages, and sent them away to Jerusalem; and he passed through the country as far as Damascus.
63 And Jonathan heard that Demetrius' princes were come to Kedesh, which is in Galilee, with a great host, purposing to remove him from
64 his office; and he went to meet them, but Simon his brother he
65 left in the country. And Simon encamped against Bethsura, and fought against it many days, and
66 shut it up: and they made request to him that he would give them his right hand, and he gave it to them; and he put them out from thence, and took possession of the city, and set
67 a garrison over it. And Jonathan and his army encamped at the water of Gennesareth, and early in the morning they gat them to the plain
68 of Hazor. And, behold, an army of strangers met him in the plain, and they laid an ambush for him in the mountains, but themselves
69 met him face to face. But they that lay in ambush rose out of their places, and joined battle; and all they that were of Jonathan's side
70 fled: not one of them was left, except Mattathias the son of Absalom, and Judas the son of Chalphi,
71 captains of the forces. And Jonathan rent his clothes, and put earth upon his head, and prayed.
72 And he turned again unto them in battle, and put them to the
73 rout, and they fled. And they of his side that fled saw it, and returned unto him, and pursued with him unto Kedesh unto their camp,
74 and they encamped there. And there fell of the strangers on that day about three thousand men: and Jonathan returned to Jerusalem.

12 And Jonathan saw that the time served him, and he chose men, and sent them to Rome, to confirm and renew the friendship that they
2 had with them. And to the Spartans, and to other places, he sent
3 letters after the same manner. And they went unto Rome, and entered into the senate house, and said, Jonathan the high priest, and the nation of the Jews, have sent us, to renew for them the friendship and the confederacy, as in former
4 time. And they gave them letters unto the men in every place, that they should bring them on their way to the land of Judah in peace.
5 And this is the copy of the letters which Jonathan wrote to the Spartans:
6 Jonathan the high priest, and the senate of the nation, and the priests, and the rest of the people of the Jews, unto their brethren
7 the Spartans, greeting: Even before this time were letters sent unto Onias the high priest from [2] Arius, who was reigning among you, to signify that ye are our brethren, as the copy here underwritten sheweth.
8 And Onias entreated honourably the man that was sent, and received the letters, wherein declaration was made of confederacy and friendship.
9 Therefore we also, albeit we need none of these things, having for our encouragement the holy books
10 which are in our hands, have assayed to send that we might renew our brotherhood and friendship with you, to the end that we should not become estranged from you altogether: for long time is passed since
11 ye sent unto us. We therefore at all times without ceasing, both in our feasts, and on the other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as it is right and meet
12 to be mindful of brethren: and moreover are glad for your glory.
13 But as for ourselves, many afflictions and many wars have encompassed us, and the kings that are round about us have fought a-
14 gainst us. We were not minded therefore to be troublesome unto you, and to the rest of our confederates

[1] See ch. ii. 18.

[2] So the old Latin versions and Josephus: compare also ver. 20. All the other authorities read *Darias* in this place.

15 and friends, in these wars; for we have the help which is from heaven to help us, and we have been delivered from our enemies, and our enemies have been brought low.
16 We chose therefore Numenius the son of Antiochus, and Antipater the son of Jason, and have sent them unto the Romans, to renew the friendship that we had with them,
17 and the former confederacy. We commanded them therefore to go also unto you, and to salute you, and to deliver you our letters concerning the renewing *of friendship*
18 and our brotherhood. And now ye shall do well if ye give us an answer thereto.
19 And this is the copy of the letters which they sent to Onias:
20 Arius king of the Spartans to
21 Onias the chief priest, greeting: It hath been found in writing, concerning the Spartans and the Jews, that they are brethren, and that they are of the stock of Abraham:
22 and now, since this is come to our knowledge, ye shall do well to write
23 unto us of your [1] prosperity. And we moreover do write on our part to you, that your cattle and goods are ours, and ours are yours. We do command therefore that they make report unto you on this wise.
24 And Jonathan heard that Demetrius' princes were returned to fight against him with a greater host
25 than afore, and he removed from Jerusalem, and met them in the country of Hamath; for he gave them no respite to set foot in his
26 country. And he sent spies into his camp, and they came again, and reported to him that they were appointed in such and such a way to fall upon them in the night
27 season. But so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready for battle: and he put forth sentinels round about the
28 camp. And the adversaries heard that Jonathan and his men were ready for battle, and they feared, and trembled in their hearts, and they kindled fires in their camp [2].
29 But Jonathan and his men knew it not till the morning; for they
30 saw the lights burning. And Jonathan pursued after them, and overtook them not; for they were gone over the river Eleutherus.
31 And Jonathan turned aside to the Arabians, who are called Zabadeans, and smote them, and took
32 their spoils. And he set out from thence, and came to Damascus, and took his journey through all the
33 country. And Simon went forth, and took his journey as far as Ascalon, and the strongholds that were near unto it. And he turned aside to Joppa, and took possession
34 of it; for he had heard that they were minded to deliver the stronghold unto the men of Demetrius; and he set a garrison there to keep it.
35 And Jonathan returned, and called the elders of the people together; and he took counsel with them to
36 build strongholds in Judæa, and to make the walls of Jerusalem higher, and to raise a great mound between the citadel and the city, for to separate it from the city, that so it might be all alone, that men
37 might neither buy nor sell. And they were gathered together to build the city, and there fell down part of the wall of the brook that is on the east side, and he repaired that which is called Chaphenatha. And Simon also built Adida
38 in the [3] plain country, and made it strong, and set up gates and bars.
39 And Tryphon sought to reign over Asia and to put on himself the diadem, and to stretch forth his hand against Antiochus the king.
40 And he was afraid lest haply Jonathan should not suffer him, and lest he should fight against him; and he sought a way how to take him, that he might destroy him. And he removed, and came to Bethshan.
41 And Jonathan came forth to meet him with forty thousand men chosen for battle, and came to Beth-
42 shan. And Tryphon saw that he came with a great host, and he was afraid to stretch forth his hand
43 against him: and he received him honourably, and commended him unto all his [4] Friends, and gave him gifts, and commanded his forces to be obedient unto him, as unto him-
44 self. And he said unto Jonathan, Why hast thou put all this people to trouble, seeing there is no war
45 betwixt us? And now send them away to their homes, but choose for thyself a few men who shall be with thee, and come thou with me to Ptolemais, and I will give it up to thee, and the rest of the strongholds and the rest of the forces, and all the king's officers; and I will return and depart; for this is the cause of my coming.
46 And he put trust in him, and did even as he said, and sent away his forces, and they departed into the
47 land of Judah. But he reserved to himself three thousand men, of whom he left two thousand in Galilee, but one thousand went with
48 him. Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and laid hands on him; and all them that came in with him they slew with
49 the sword. And Tryphon sent forces and horsemen into Galilee, and into the great plain, to destroy all Jona-
50 than's men. And they perceived that he was taken and had perished, and they that were with him; and they encouraged one another, and

[1] Gr. *peace.*
[2] Some authorities add *and departed.*
[3] Gr. *Seph*
[4] See ch. ii

went on their way close together,
51 prepared to fight. And they that
followed upon them saw that they
were ready to fight for their lives,
52 and turned back again. And they
all came in peace into the land
of Judah, and they mourned for
Jonathan, and them that were
with him, and they were sore
afraid; and all Israel mourned
53 with a great mourning. And all
the Gentiles that were round a-
bout them sought to destroy them
utterly: for they said, They have
no ruler, nor any to help them:
now therefore let us fight against
them, and take away their memo-
rial from among men.

13 And Simon heard that Tryphon
had gathered together a mighty
host to come into the land of Judah,
2 and destroy it utterly. And he saw
that the people trembled and was
in great fear; and he went up to
Jerusalem, and gathered the people
3 together; and he encouraged them,
and said unto them, Ye yourselves
know all the things that I, and my
brethren, and my father's house,
have done for the laws and the
sanctuary, and the battles and the
4 distresses which we have seen: by
reason hereof all my brethren have
perished for Israel's sake, and I am
5 left alone. And now be it far from
me, that I should spare mine own
life in any time of affliction; for I
am not better than my brethren.
6 Howbeit I will take vengeance
for my nation, and for the sanc-
tuary, and for our wives and chil-
dren; because all the Gentiles are
gathered to destroy us of very
7 hatred. And the spirit of the peo-
ple revived, as soon as they heard
8 these words. And they answered
with a loud voice, saying, Thou art
our leader instead of Judas and
9 Jonathan thy brother. Fight thou
our battles, and all that thou shalt
10 say unto us, that will we do. And
he gathered together all the men
of war, and made haste to finish
the walls of Jerusalem, and he
11 fortified it round about. And he
sent Jonathan the son of Absalom,
and with him a great host, to
Joppa: and he cast out them
that were therein, and abode there
in it.
12 And Tryphon removed from Ptole-
mais with a mighty host to enter
into the land of Judah, and Jona-
13 than was with him in ward. But
Simon encamped at Adida, over
14 against the plain. And Tryphon
knew that Simon was risen up in-
stead of his brother Jonathan, and
meant to join battle with him, and
he sent ambassadors unto him, say-
15 ing, It is for money which Jona-
than thy brother owed unto the
king's treasure, by reason of the
offices which he had, that we hold
16 him fast. And now send a hun-
dred talents of silver, and two of
his sons for hostages, that when he
is set at liberty he may not revolt
from us, and we will set him at
17 liberty. And Simon knew that they
spake unto him deceitfully; and he
sendeth the money and the chil-
dren, lest peradventure he should
procure to himself great hatred of
18 the people, and they should say,
Because I sent him not the money
19 and the children, he perished. And
he sent the children and the hun-
dred talents. And he dealt falsely,
and did not set Jonathan at liberty.
20 And after this Tryphon came to
invade the land, and destroy it, and
he went round about by the way
that leadeth unto Adora: and Si-
mon and his army marched over
against him to every place, where-
21 soever he went. Now they of the
citadel sent unto Tryphon ambas-
sadors, hastening him to come unto
them through the wilderness, and
22 to send them victuals. And Try-
phon made ready all his horse to
come: and on that night there fell
a very great snow, and he came not
by reason of the snow. And he re-
moved, and came into the country
23 of Gilead. But when he came near
to Bascama, he slew Jonathan, and
24 he was buried there. And Tryphon
returned, and went away into his
own land.
25 And Simon sent, and took the
bones of Jonathan his brother, and
buried him at Modin, the city of
26 his fathers. And all Israel made
great lamentation over him, and
27 mourned for him many days. And
Simon built *a monument* upon the
sepulchre of his father and his
brethren, and raised it aloft to the
sight, with polished stone behind
28 and before. And he set up seven
pyramids, one over against another,
for his father, and his mother, and
29 his four brethren. And for these
he made cunning devices, setting
about them great pillars, and upon
the pillars he fashioned[1] all manner
of arms for a perpetual memory,
and beside the [1]arms ships carved,
that they should be seen of all that
30 sail on the sea. This is the sepul-
chre which he made at Modin, *and
it is there* unto this day.
31 Now Tryphon dealt deceitfully
with the young king Antiochus,
32 and slew him, and reigned in
his stead, and put on himself
the diadem of Asia, and brought
a great calamity upon the land.
33 And Simon built the strongholds
of Judæa, and fenced them a-
bout with high towers, and great
walls, and gates, and bars; and
he laid up victuals in the strong-
34 holds. And Simon chose men, and
sent to king Demetrius, to the
end he should give the country
an immunity, because all that Try-
35 phon did was to plunder. And
king Demetrius sent unto him
according to these words, and an-

[1] Gr. *panoplies.*

swered him, and wrote a letter unto him, after this manner:

36 King Demetrius unto Simon the high priest and [1] Friend of kings, and unto the elders and nation
37 of the Jews, greeting: The golden crown, and the palm branch, which ye sent, we have received: and we are ready to make a [2] stedfast peace with you, yea, and to write unto our officers, to grant
38 immunities unto you. And whatsoever things we confirmed unto you, they are confirmed; and the strongholds, which ye have builded, let
39 them be your own. As for any oversights and faults committed unto this day, we forgive them, and the crown which ye owed us: and if there were any other toll exacted in Jerusalem, let it be
40 exacted no longer. And if there be any among you meet to be enrolled in our court, let them be enrolled, and let there be peace betwixt us.

41 In [3] the hundred and seventieth year was the yoke of the heathen
42 taken away from Israel. And the people began to write in their instruments and contracts, In the first year of Simon the great high priest and captain and leader of the Jews.

43 In those days he encamped against [4] Gazara, and compassed it round about with armies; and he made an engine of siege, and brought it up to the city, and smote a tower,
44 and took it. And they that were in the engine leaped forth into the city; and there was a great uproar
45 in the city: and they of the city rent their clothes, and went up on the walls with their wives and children, and cried with a loud voice, making request to Simon to give
46 them [5] his right hand. And they said, Deal not with us according to our wickednesses, but according to
47 thy mercy. And Simon was reconciled unto them, and did not fight against them: and he put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with sing-
48 ing and giving praise. And he put all uncleanness out of it, and placed in it such men as would keep the law, and made it stronger than it was before, and built therein a dwelling place for himself.

49 But they of the citadel in Jerusalem were hindered from going forth, and from going into the country, and from buying and selling; and they hungered exceedingly, and a great number of them
50 perished through famine. And they cried out to Simon, that he should give them his right hand; and he gave it to them: and he put them out from thence, and he cleansed the citadel from its
51 pollutions. And he entered into it *on the* three and twentieth day of the second month, in [6] the hundred and seventy and first year, with praise and palm branches, and with harps, and with cymbals, and with viols, and with hymns, and with songs: because a great enemy was
52 destroyed out of Israel. And he ordained that they should keep that day every year with gladness. And the hill of the temple that was by the citadel he made stronger than before, and there he dwelt,
53 himself and his men. And Simon saw that John his son was a *valiant* man, and he made him leader of all his forces: and he dwelt in Gazara.

14 And in [7] the hundred and seventy and second year king Demetrius gathered his forces together, and went into Media, to get him help, that he might fight against Try-
2 phon. And Arsaces, the king of Persia and Media, heard that Demetrius was come into his borders, and he sent one of his princes to
3 take him alive: and he went and smote the army of Demetrius, and took him, and brought him to Arsaces; and he put him in ward.

4 And the land had rest all the days of Simon: and he sought the good of his nation; and his authority and his glory was well-pleas-
5 ing to them all his days. And amid all his glory he took Joppa for a haven, and made it an entrance for the isles of the sea;
6 and he enlarged the borders of his nation, and gat possession of the
7 country; and he gathered together a great number of captives, and gat the dominion of Gazara, and Bethsura, and the citadel, and he took away from it its uncleannesses; and there was none that resisted him.
8 And they tilled their land in peace, and the land gave her increase, and the trees of the plains their
9 fruit. The ancient men sat in the streets, they communed all of them together of good things, and the young men put on glorious and
10 warlike apparel. He provided victuals for the cities, and furnished them with [8] all manner of munition, until the name of his glory was named unto the end of the
11 earth. He made peace in the land, and Israel rejoiced with great joy:
12 and they sat each man under his vine and his fig tree, and there was
13 none to make them afraid: and there ceased in the land any that fought against them: and the kings
14 were discomfited in those days. And he strengthened all those of his people that were brought low: the law he searched out, and every lawless and wicked person he took away.
15 He glorified the sanctuary, and the vessels of the temple he multiplied.

16 And it was heard at Rome that Jonathan was dead, and even unto Sparta,
17 and they were exceeding sorry. But

1 See ch. ii. 18.
2 Gr. *great.*
3 circa B.C. 143.
4 See ver. 53 (compare ver. 48); ch. xiv. 7, 34; xv. 28; xvi. 1: also Josephus. All the authorities read *Gaza* in this verse.
5 Gr. *right hands.*
6 circa B.C. 142.
7 circa B.C. 141.
8 Gr. *implements of munition.*

as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country,
18 and the cities therein, they wrote unto him on tables of brass, to renew with him the friendship and the confederacy which they had confirmed with Judas and Jonathan
19 his brethren; and they were read before the congregation at Jeru-
20 salem. And this is the copy of the letters which the Spartans sent:

The rulers of the Spartans, and the city, unto Simon the high priest, and unto the elders, and the priests, and the residue of the people of the Jews, our brethren,
21 greeting: The ambassadors that were sent unto our people made report to us of your glory and honour: and we were glad for
22 their coming, and we did register the things that were spoken by them in the [1] public records after this manner: Numenius son of Antiochus, and Antipater son of Jason, the Jews' ambassadors, came unto us to renew the friendship
23 they had with us. And it pleased the people to entertain the men honourably, and to put the copy of their words in the [2] public records, to the end that the people of the Spartans might have a memorial thereof: moreover they wrote a copy of these things unto Simon the high priest.

24 After this Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight, in order to confirm the confederacy with them.

25 But when the people heard these things, they said, What thanks shall we give to Simon and his sons?
26 for he and his brethren and the house of his father have made themselves strong, and have chased away in fight the enemies of Israel from them, and confirmed liberty
27 to [3] Israel. And they wrote on tables of brass, and set them upon pillars in mount Sion: and this is the copy of the writing:

On the eighteenth day of Elul, in [4] the hundred and seventy and second year, and this is the third
28 year of Simon the high priest, [5] in Asaramel, in a great congregation of priests and people and princes of the nation, and of the elders of the country, [5] was it notified unto
29 us: Forasmuch as oftentimes there have been wars in the country, but Simon the son of Mattathias, the son of the sons of Joarib, and his brethren, put themselves in jeopardy, and withstood the enemies of their nation, that their sanctuary and the law might be established, and glorified their nation
30 with great glory: and Jonathan assembled their nation together, and became their high priest, and
31 was gathered to his people: and their enemies purposed to invade their country, that they might destroy their country utterly, and stretch forth their hands against
32 their sanctuary: then rose up Simon, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation, and gave them wages:
33 and he fortified the cities of Judæa, and Bethsura that lieth upon the borders of Judæa, where the arms of the enemies were aforetime, and
34 set there a garrison of Jews: and he fortified Joppa which is upon the sea, and Gazara which is upon the borders of Azotus, wherein the enemies dwelt aforetime, and placed Jews there, and set therein all things convenient for the reparation thereof: and the people saw
35 the [7] faith of Simon, and the glory which he thought to bring unto his nation, and they made him their leader and high priest, because he had done all these things, and for the justice and the faith which he kept to his nation, and for that he sought by all means to exalt his
36 people: and in his days things prospered in his hands, so that the Gentiles were taken away out of their country, and they also that were in the city of David, they that were in Jerusalem, who had made themselves a citadel, out of which they issued, and polluted all things round about the sanctuary, and did great hurt unto its purity;
37 and he placed Jews therein, and fortified it for the safety of the country and the city, and made
38 high the walls of Jerusalem: and king Demetrius confirmed to him the high priesthood according to
39 these things, and made him one of his [8] Friends, and honoured him
40 with great honour: for he had heard say, that the Jews had been called by the Romans friends and confederates and brethren, and that they had met the ambas-
41 sadors of Simon honourably; and that the Jews and the priests were well pleased that Simon should be their leader and high priest for ever, until there should arise a
42 faithful prophet; and that he should be captain over them, and should take charge of the sanctuary, to set them over their works, and over the country, and over the arms, and over the strongholds; and that he should take charge of
43 the sanctuary, and that he should be obeyed by all, and that all instruments in the country should be written in his name, and that he should be clothed in purple, and
44 wear gold; and that it should not be lawful for any of the people or of the priests to set at nought any of these things, or to gainsay the words that he should speak, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold;

7 Some authorities read *acts*.

8 See ch. ii. 18.

45 but whosoever should do otherwise,
or set at nought any of these
things, he should be liable to punish-
46 ment. All the people consented
to ordain for Simon that he should
47 do according to these words; and
Simon accepted hereof, and con-
sented to be high priest, and to be
captain and [1]governor of the Jews
and of the priests, and to be pro-
tector of all.
48 And they commanded to put this
writing on tables of brass, and to
set them up within the precinct of
the sanctuary in a conspicuous
49 place; and moreover to put the
copies thereof in the treasury, to
the end that Simon and his sons
might have them.

15 And Antiochus son of Deme-
trius the king sent letters from
the isles of the sea unto Simon the
priest and [1]governor of the Jews,
2 and to all the nation; and the
contents thereof were after this
manner:
King Antiochus to Simon the
chief priest and [1]governor, and to
the nation of the Jews, greeting:
3 Forasmuch as certain pestilent fel-
lows have made themselves mas-
ters of the kingdom of our fathers,
but my purpose is to claim the
kingdom, that I may restore it as
it was before; and moreover I have
raised a multitude of foreign sol-
diers, and have prepared ships of
4 war; moreover I am minded to
land in the country, that I may
punish them that have destroyed
our country, and them that have
made many cities in the kingdom
5 desolate: Now therefore I confirm
unto thee all the exactions which
the kings that were before me
remitted unto thee, and whatsoever
gifts besides they remitted unto
6 thee: and I give thee leave to coin
money for thy country with thine
7 own stamp, but that Jerusalem and
the sanctuary should be free: and
all the arms that thou hast pre-
pared, and the strongholds that
thou hast built, which thou hast in
thy possession, let them remain
8 unto thee: and everything owing
to the king, and the things that
shall be owing to the king from
henceforth and for evermore, let
9 them be remitted unto thee: more-
over, when we shall have establish-
ed our kingdom, we will glorify
thee and thy nation and the temple
with great glory, so that your glory
shall be made manifest in all the
earth.
10 In [2]the hundred and seventy and
fourth year went Antiochus forth
into the land of his fathers; and all
the forces came together unto him,
so that there were few men with
11 Tryphon. And king Antiochus pur-
sued him, and [3]he came, as he fled,
12 unto Dor, which is by the sea: for
he knew that troubles were come
upon him all at once, and that his
13 forces had forsaken him. And An-
tiochus encamped against Dor, and
with him a hundred and twenty
thousand men of war, and eight
14 thousand horse. And he compassed
the city round about, and the ships
joined in the attack from the sea;
and he vexed the city by land and
sea, and suffered no man to go out
or in.
15 And Numenius and his company
came from Rome, having letters
to the kings and to the coun-
tries, wherein were written these
things:
16 Lucius, consul of the Romans,
17 unto king Ptolemy, greeting: The
Jews' ambassadors came unto us as
our friends and confederates, to
renew the old friendship and con-
federacy, being sent from Simon
the high priest, and from the peo-
18 ple of the Jews: moreover they
brought a shield of gold of a thou-
19 sand pound. It pleased us there-
fore to write unto the kings and
unto the countries, that they should
not seek their hurt, nor fight a-
gainst them, and their cities, and
their country, nor be confederates
with such as fight against them.
20 Moreover it seemed good to us to
21 receive the shield of them. If
therefore any pestilent fellows
have fled from their country unto
you, deliver them unto Simon the
high priest, that he may take ven-
geance on them according to their
law.
22 And the same things wrote he
to Demetrius the king, and to
Attalus, and to Arathes, and to
23 Arsaces, and unto all the coun-
tries, and to [4]Sampsames, and to
the Spartans, and unto Delos, and
unto Myndos, and unto Sicyon, and
unto Caria, and unto Samos, and
unto Pamphylia, and unto Lycia,
and unto Halicarnassus, and unto
Rhodes, and unto Phaselis, and
unto Cos, and unto Side, and unto
Aradus, and Gortyna, and Cnidus,
24 and Cyprus, and Cyrene. But the
copy hereof they wrote to Simon
the high priest.
25 But Antiochus the king encamped
against Dor the second day, bring-
ing his forces up to it continually,
and making engines of war, and he
shut up Tryphon from going in or
26 out. And Simon sent him two
thousand chosen men to fight on
his side; and silver, and gold, and
instruments of war in abundance.
27 And he would not receive them,
but set at nought all the covenants
which he had made with him afore-
time, and was estranged from him.
28 And he sent unto him Athenobius,
one of his [5]Friends, to commune
with him, saying,
Ye hold possession of Joppa and
Gazara, and the citadel that is in Je-
29 rusalem, cities of my kingdom. The
borders thereof ye have wasted, and
done great hurt in the land, and got

1 Gr. ethnarch.

2 circa B.C. 139.

3 Or, he came unto Dor, fleeing by the way which is by the sea

4 Some authorities read Samsames: Latin versions have Lamsacus.

5 See ch. 11

the dominion of many places in
30 my kingdom. Now therefore de-
liver up the cities which ye have
taken, and the tributes of the
places whereof ye have gotten do-
minion without the borders of
31 Judæa: or else give me for them
five hundred talents of silver; and
for the harm that ye have done,
and the tributes of the cities, other
five hundred talents: or else we
will come and subdue you.
[1] See ch. ii. 18
32 And Athenobius the king's [1] Friend
came to Jerusalem; and he saw the
glory of Simon, and the cupboard
of gold and silver vessels, and his
great attendance, and he was a-
mazed; and he reported to him the
33 king's words. And Simon answered,
and said unto him,
We have neither taken other
men's land, nor have we posses-
sion of that which appertaineth
to others, but of the inheritance
of our fathers; howbeit, it was
had in possession of our enemies
34 wrongfully for a certain time. But
we, having opportunity, hold fast
the inheritance of our fathers.
35 But as touching Joppa and Gazara,
which thou demandest, they did
great harm among the people
throughout our country, we will
give a hundred talents for them.
And he answered him not a
36 word, but returned in a rage to
the king, and reported unto him
these words, and the glory of
Simon, and all that he had seen:
and the king was exceeding wroth.
37 But Tryphon embarked on board
a ship, and fled to Orthosia.
38 And the king appointed Cendebæus
chief captain of the sea coast, and
gave him forces of foot and horse:
39 and he commanded him to encamp
before Judæa, and he commanded
him to build up Kidron, and to forti-
fy the gates, and that he should fight
against the people: but the king
40 pursued Tryphon. And Cendebæus
came to Jamnia, and began to pro-
voke the people, and to invade
Judæa, and to take the people cap-
41 tive, and to slay them. And he built
Kidron, and set horsemen there, and
forces of foot, to the end that issuing
out they might make outroads upon
the ways of Judæa, according as
the king commanded him.

16 And John went up from Gazara,
and told Simon his father what
2 Cendebæus was doing. And Simon
called his two eldest sons, Judas
and John, and said unto them, I
and my brethren and my father's
house have fought the battles of
Israel from our youth, even unto
this day; and things have prosper-
ed in our hands, that we should
3 deliver Israel oftentimes. But now
I am old, and ye moreover, by *his*
mercy, are of a sufficient age: be
ye instead of me and my brother,
and go forth and fight for our
nation; but let the help which is
4 from heaven be with you. And
he chose out of the country twenty
thousand men of war and horse-
men, and they went against Cen-
5 debæus, and slept at Modin. And
rising up in the morning, they
went into the plain, and, behold,
a great host came to meet them,
of footmen and horsemen: and
there was a brook betwixt them.
6 And he encamped over against
them, he and his people: and he
saw that the people were afraid
to pass over the brook, and he
passed over first, and the men saw
him, and passed over after him.
7 And he divided the people, and
set the horsemen in the midst of the
footmen: but the enemies' horse-
8 men were exceeding many. And
they sounded with the trumpets;
and Cendebæus and his army were
put to the rout, and there fell of
them many wounded to death, but
they that were left fled to the
9 stronghold: at that time was Ju-
das John's brother wounded: but
John pursued after them, till he
came unto Kidron, which *Cendebæus*
10 had built; and they fled unto the
towers that are in the fields of
Azotus; and he burned it with
fire; and there fell of them about
two thousand men. And he re-
turned into Judæa in peace.
11 And Ptolemy the son of Abubus
had been appointed captain for the
plain of Jericho, and he had much
12 silver and gold; for he was the
13 high priest's son in law. And his
heart was lifted up, and he was
minded to make himself master of
the country, and he took counsel
deceitfully against Simon and his
sons, to make away with them.
14 Now Simon was visiting the cities
that were in the country, and
taking care for the good ordering
of them; and he went down to
Jericho, himself and Mattathias
and Judas his sons, in [2] the hun-
dred and seventy and seventh
15 year, in the eleventh month, the
same is the month Sebat: and the
son of Abubus received them de-
ceitfully into the little stronghold
that is called Dok, which he had
built, and made them a great
16 banquet, and hid men there. And
when Simon and his sons had
drunk freely, Ptolemy and his men
rose up, and took their arms, and
came in upon Simon into the ban-
queting place, and slew him, and
his two sons, and certain of his
17 servants. And he committed a
great iniquity, and recompensed
18 evil for good. And Ptolemy wrote
these things, and sent to the king,
that he should send him forces to
aid him, and should deliver him
19 their country and the cities. And
he sent others to Gazara to make
away with John: and unto the
captains of thousands he sent let-
ters to come unto him, that he
[2] circa B.C. 136.

might give them silver and gold and
20 gifts. And others he sent to take
possession of Jerusalem, and the
21 mount of the temple. And one ran
before to Gazara, and told John
that his father and brethren were
perished, and he hath sent to slay
22 thee also. And when he heard, he
was sore amazed; and he laid hands
on the men that came to destroy
him, and slew them; for he perceived that they were seeking to
destroy him.
23 And the rest of the acts of John,
and of his wars, and of his valiant
deeds which he did, and of the
building of the walls which he built,
24 and of his doings, behold, they are
written in the [1]chronicles of his
high priesthood, from the time that
he was made high priest after his
father.

[1] Gr. book days

THE SECOND BOOK OF THE MACCABEES.

1 The brethren, the Jews that are
in Jerusalem and they that are in
the country of Judæa, send greeting
to the brethren, the Jews that are
throughout Egypt, *and wish them*
2 good peace: and may God do good
unto you, and remember his covenant
with Abraham and Isaac and Jacob,
3 his faithful servants; and give you
all a heart to worship him and do
his [1]pleasure with a great heart and
4 a willing soul; and open your heart
in his law and in his statutes, and
5 make peace, and hearken to your
supplications, and be reconciled
with you, and not forsake you in
6 an evil time. And now we here are
7 praying for you. In the reign of
Demetrius, in the hundred three-
score and ninth year, we the Jews
have *already* written unto you in
the tribulation and in the extre-
mity that hath come upon us in
these years, from the time that
Jason and his company revolted
from the holy land and the king-
8 dom, and set the [2]gate on fire,
and shed innocent blood: and
we besought the Lord, and were
heard; and we offered sacrifice
and meal *offering*, and we lighted
the lamps, and we set forth the
9 [3]shewbread. And now *see* that ye
keep the days of the feast of ta-
bernacles of the month Chislev.
10 *Written* in the hundred fourscore
and eighth year.

[1] Gr. *wills.*
[2] Or, *porch*
[3] Gr. *loaves.*

They that are in Jerusalem and
they that are in Judæa and the
senate and Judas, unto Aristobulus,
king Ptolemy's teacher, who is also
of the stock of the anointed priests,
and unto the Jews that are in
Egypt, send greeting and health.
11 Having been saved by God out
of great perils, as men arrayed a-
gainst a king, we thank him greatly.
12 For himself cast forth into Persia
them that arrayed themselves [4]a-
13 *gainst us* in the holy city. For
when the prince was come *there*, and
the army with him that seemed
irresistible, they were cut to pieces
in the temple of Nanæa by the
14 treachery of Nanæa's priests. For
Antiochus, on the pretence that he
would marry her, came into the
place, he and his [5]Friends that
were with him, that they might
take a great part of the treasures in
15 name of a dowry. And when the
priests of Nanæa's temple had set
[6]the treasures forth, and he was
come there with a small company
within the wall of the precincts,
they shut to the temple when Anti-
16 ochus was come in: and opening
the secret door of the panelled
cieling, they threw stones and
[7]struck down the prince, and they
hewed [8]*him and his company* in
pieces, and smote off their heads,
and cast them to those that were
17 without. Blessed *be* our God in all
things, who gave *for a prey* them
that had committed impiety.

[4] Or, *against the h city*
[5] See ch. v.
[6] Gr. *them*
[7] Gr. *struc down with thun bolt.*
[8] Or, *comp*

18 Whereas we are now about to
keep the purification of the temple
in the *month* Chislev, on the five
and twentieth day, we thought it
necessary to certify you thereof,
that [9]ye also may keep a feast of
tabernacles, and *a memorial* of the
fire *which was given* when Nehemiah
offered sacrifices, after that he had
builded both the temple and the
19 altar. For indeed when our fa-
thers were about to be led into the
land of Persia, the godly priests of
that time took of the fire of
the altar, and hid it privily in the
hollow of a well that was without
water, wherein they made *it* sure, so

[9] The Greek text here corru

that the place was unknown to all
20 men. Now after many years, when
it pleased God, Nehemiah, having
received a charge from the king of
Persia, sent in quest of the fire
the descendants of the priests that
hid it. When they declared to us
that they had found no fire, but
21 thick water, he commanded them
to draw out thereof and bring *to*
him: and when [1] the sacrifices had
been offered *on the altar*, Nehe-
miah commanded the priests to
sprinkle with the water both the
wood and the things laid there-
22 upon. And when it was done, and
some time had passed, and
the sun shone out, which before was
hid with clouds, there was kindled
a great blaze, so that all men
23 marvelled. And the priests made
a prayer while the sacrifice was
consuming, both the priests and
all *others*, Jonathan leading and
the rest answering, as Nehemiah
24 did. And the prayer was after this
manner:

O Lord, Lord God, the Creator of
all things, who art terrible and
strong and righteous and merciful,
who alone art King and gracious,
25 who alone suppliest *every need*, who
alone art righteous and almighty
and eternal, thou that savest Israel
out of all evil, who madest the fa-
thers *thy* chosen, and didst sanctify
26 them: accept the sacrifice for all
thy people Israel, and guard thine
own portion, and consecrate it.
27 Gather together our Dispersion, set
at liberty them that are in bondage
among the heathen, look upon them
that are despised and abhorred, and
let the heathen know that thou art
28 our God. Torment them that op-
press us and in arrogancy shame-
29 fully entreat us. Plant thy people
in thy holy place, even as Moses
said.

30 And thereupon the priests sang
31 the hymns. And as soon as the
sacrifice was consumed, then Ne-
hemiah commanded [2] to pour on
great stones the water that was left.
32 And when this was done, a flame
was kindled; [3] but when the light
from the altar [4] shone over against
33 it, *all* was consumed. And when
the matter became known, and it
was told the king of the Persians,
that, in the place where the priests
that were led away had hid the
fire, there appeared the water,
wherewith also Nehemiah and they
that were with him purified the
34 sacrifice, then the king, inclosing
the place, made it sacred, after he
35 had proved the matter. And when
the king would shew favour to any,
he would take *from them* many pre-
sents and give them some of *this*
36 *water*. And Nehemiah and they
that were with him called this
thing Nephthar, which is by inter-
pretation, Cleansing; but most men
call it Nephthai.

2 It is also found in the records,
that Jeremiah the prophet com-
manded them that were carried
away to take of the fire, as hath
2 been signified *above*: and how that
the prophet charged them that
were carried away, having given
them the law, that they should
not forget the statutes of the Lord,
neither be led astray in their minds,
when they saw images of gold and
silver, and the adornment there-
3 of. And with other such words
exhorted he them, that the law
should not depart from their heart.
4 And it was *contained* in the
writing, that the prophet, being
warned of God, commanded that
the tabernacle and the ark should
follow with him, [5] when he went
forth into the mountain where
Moses went up and beheld the he-
5 ritage of God. And Jeremiah
came and found [6] a chamber in
the rock, and there he brought in
the tabernacle, and the ark, and
the altar of incense; and he made
6 fast the door. And some of those
that followed with him came there
that they might mark the way, and
7 could not find it. But when Jere-
miah perceived it, he blamed them,
saying, Yea and the place shall be
unknown until God [7] gather the
people again together, and mercy
8 come: and then shall the Lord
disclose these things, and the glory
of the Lord shall be seen, and the
[8] cloud.

As also it was shewed with Moses;
as also Solomon besought that the
place might be consecrated greatly,
9 and it was also declared that he,
having wisdom, offered a sacrifice
of dedication, and of the finish-
ing of the temple; *so we would*
10 *have it now*. As Moses prayed unto
the Lord, and fire came down
out of heaven and consumed the
sacrifice, even so prayed Solomon
also, and the fire came down and
consumed the burnt offerings;
11 (and Moses said, Because the sin
offering had not been eaten, it was
consumed in like manner *with the*
12 *rest*;) and Solomon kept the eight
days.

13 And the same things were related
[10] both in the public archives and in
[11] the records that concern Nehemiah;
and how he, founding a library, ga-
thered together the books about
the kings and prophets, and the
books of David, and letters of kings
14 about sacred gifts. And in like
manner Judas also gathered to-
gether for us all those *writings*
that had been scattered by reason
of the war that befell, and they are
15 *still* with us. If therefore ye have
need thereof, send some to fetch
them unto you.

16 Seeing then that we are about to
keep the purification, we write unto
you; ye will therefore do well if ye
17 keep the days. Now God, who saved

1 Gr. *the things of the sacrifice.* Similarly in verses 22, 23, and ch. 2. 10.

2 Some authorities read that great stones should be laid upon the water that was left. Both the Greek text and the meaning of this verse and the next are uncertain.

3 Or, *but it spread itself, wherever the . . . shone still*

4 Or, *whose light.*

5 Gr. *and when.* The Greek text here is probably corrupt.

6 Gr. *a cavernous chamber.*

7 Gr. *gather together a gathering of the people.*

8 Or, *cloud, as . . . temple. As Moses*

9 See Lev. x. 16 and ix. 24.

10 Or, *also*

11 Or, *Nehemiah's records*

all his people, and restored the heritage to all, and the kingdom, and the priesthood, and the hallow-
18 ing, even as he promised through the law,—in God have we hope, that he will quickly have mercy upon us, and gather *us* together out of [1]all the earth into the holy place: for he delivered us out of great evils, and purified the place.

1 Gr. *the earth under heaven.*

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19 Now the things concerning Judas Maccabæus and his brethren, and the purification of the [2]great temple,
20 and the dedication of the altar, and further the wars against Antiochus Epiphanes, and Eupator his son,
21 and the manifestations that came from heaven unto those that vied with one another in manful deeds for the religion of the Jews; so that, being but a few, they [3]rescued the whole country, and chased the
22 barbarous multitudes, and recovered again the temple renowned all the world over, and freed the city, and restored the laws which were like to be overthrown, seeing the Lord became [4]gracious unto them
23 with all forbearance: *these things, I say*, which have been declared by Jason of Cyrene in five books, we will assay to abridge in one work.
24 For having in view the confused mass of the numbers, and the [5]difficulty which awaiteth them that would enter into the narratives of the history, by reason of the a-
25 bundance of the matter, we were careful that they who choose to read may be attracted, and that they who wish well *to our cause* may find it easy to recall [6]*what we have written*, and that all read-
26 ers may have profit. And although to us, who have taken upon us the painful labour of the abridgement, the task is not easy, but *a matter* of sweat and watching
27 (even as it is no light thing unto him that prepareth a banquet, and seeketh the benefit of others); yet for the sake of the gratitude of the many we will gladly
28 endure the painful labour, leaving to the historian the exact handling of every particular, and again [7]having no strength to [8]fill in the
29 outlines of our abridgement. For as the masterbuilder of a new house must care for the whole [9]structure, and again he that undertaketh to [10]decorate and paint it must seek out the things fit for *the adorning* thereof; even so I

2 Gr. *greatest.*

3 Gr. *took for a prey.*

4 Gr. *propitious.*

5 Or, *weariness*

6 Or, the past

7 Or, *making no effort*

8 Or, *enlarge on*

9 Gr. *foundation.*

10 Gr. *decorate in encaustic.*

30 think it is also with us. To occupy the ground, and to [11]indulge in long discussions, and to be curi-
31 ous in particulars, becometh the first author of the history: but to strive after brevity of expression, and to avoid a laboured fulness in the treatment, is to be granted to him that would bring a writing
32 into a new form. Here then let us begin the narration, only adding thus much to that which hath been already [12]said; for it is a foolish thing to make a long prologue to the history, and to abridge the history *itself*.

11 Or, *provide a place for discussions*

12 Or, *spoken of*

3 When the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest,
2 and his hatred of wickedness, it came to pass that even the kings themselves did honour the place, and glorify the temple with the no-
3 blest presents; insomuch that even Seleucus the king of Asia of his own revenues bare all the costs belonging to the services of the
4 sacrifices. But one Simon of the tribe of Benjamin, having been made guardian of the temple, fell out with the high priest about the [13]ruling of the market in the city.
5 And when he could not overcome Onias, he gat him to Apollonius *the son* of [14]Thrasæus, who at that time was governor of
6 Cœlesyria and Phœnicia: and he brought him word how that the treasury in Jerusalem was full of untold sums of money, so that the multitude of the funds was innumerable, and that they did not pertain to the account of the sacrifices, but that it was possible that these should fall under the king's
7 power. And when Apollonius met the king, he informed him of the money whereof he had been told; and the *king* appointed Heliodorus, who was his chancellor, and sent him with a commandment to accomplish the removal of the afore-
8 said money. So forthwith Heliodorus took his journey, under a colour of visiting the cities of Cœlesyria and Phœnicia, but in fact to
9 execute the king's purpose. And when he was come to Jerusalem, and had been courteously received by the high priest [15]of the city, he laid before [16]*them* an account of the information which had been given *him*, and declared wherefore he was come; and he inquired if in truth
10 these things were so. And the high priest explained to him that there were *in the treasury* deposits of
11 widows and orphans, and moreover some *money* belonging to Hyrcanus the *son* of Tobias, a man in very high place, [17]*and that the case was* not as that impious Simon falsely alleged;

13 Or, *charge of the buildings* Gr. *office of aedile.*

14 Or, *Thraseas* The Greek text is probably corrupt. Perhaps the true reading is *Apollonius of Tarsus.*

15 Some authorities read *and of the city.*

16 Or, him

17 Or, and not such a man as that impious Simon slanderously alleged

and that in all there were four hundred talents of silver and two
12 hundred of gold; and that it was altogether impossible that wrong should be done unto them that had put trust in the holiness of the place, and in the majesty and inviolable sanctity of the temple, honoured
13 over all the world. But [1] Heliodorus, because of the king's commandments given him, said that in any case this *money* must be confiscated for the king's treasury.
14 So having appointed a day, he entered in to direct the inquiry concerning these matters; and there was no small distress throughout
15 the whole city. And the priests, prostrating themselves before the altar in their priestly garments, and *looking* toward heaven, called upon him that gave the law concerning deposits, that he should preserve these *treasures* safe for those that
16 had deposited them. And whosoever saw the mien of the high priest was wounded in mind; for his countenance and the change of his colour betrayed the distress of his soul.
17 For a terror and a shuddering of the body had come over the man, whereby the pain that was in his heart was plainly shewn to them
18 that looked upon him. And they that were in the houses rushed flocking out to make a universal supplication, because the place was like to
19 come into contempt. And the women, girt with sackcloth under their breasts, thronged the streets, and the virgins that were kept in ward ran together, some to the [2] gates, others to the walls, and some look-
20 ed out through the windows. And all, stretching forth their hands toward heaven, made their solemn
21 supplication. Then it would have pitied a man to see the multitude prostrating themselves all mingled together, and the expectation of the high priest in his sore distress.
22 While therefore they called upon the Almighty Lord to keep the things intrusted *to them* [3] safe and sure for those that had intrusted
23 them, Heliodorus went on to execute
24 that which had been decreed. But when he was already present there with his guards over against the treasury, the Sovereign of spirits and of all authority caused a great [4] apparition, so that all that had presumed to come *in* with him, stricken with dismay at the power of God, fainted and were sore afraid.
25 For there was seen by them a horse with a terrible rider upon him, and adorned with beautiful trappings, and he rushed fiercely and smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete armour of gold.
26 Two other also appeared unto him, young men notable in their strength, and beautiful in their glory, and splendid in their apparel, who stood by him on either side, and scourged him unceasingly, inflicting on him
27 many sore stripes. And when he had fallen suddenly unto the ground, and great darkness had come over him, *his guards* caught him up and
28 put him into a litter, and carried him, him that had just now entered with a great train and all his guard into the aforesaid treasury, himself now brought to utter helplessness, manifestly made to recognise the
29 sovereignty of God. And so, while he, through the working of God, speechless and bereft of all hope
30 and deliverance, lay prostrate, they blessed the Lord, that made marvellous his own place; and the temple, which a little afore was full of terror and alarm, was filled with joy and gladness after the Almighty Lord appeared.
31 But quickly certain of Heliodorus's familiar friends besought Onias to call upon the Most High, and grant life to him who lay quite at
32 the last gasp. And the high priest, secretly fearing lest the king might come to think that some treachery toward Heliodorus had been perpetrated by the Jews, brought a sacrifice for the deliverance of the
33 man. But as the high priest was making the propitiation, the same young men appeared again to Heliodorus, arrayed in the same garments; and they stood and said, Give Onias the high priest great thanks, for for his sake the Lord
34 hath granted thee life; and do thou, since thou hast been scourged from heaven, publish unto all men the sovereign majesty of God. And when they had spoken these words,
35 they vanished out of sight. So Heliodorus, having offered a sacrifice unto the Lord and vowed [5] great vows unto him that had saved his life, and having graciously received Onias, returned with his host
36 to the king. And he testified to all men the works of the [5] great God which he had beheld with his eyes.
37 And when the king asked Heliodorus, what manner of man was fit to be sent yet once again to Jeru-
38 salem, he said, If thou hast any enemy or conspirator against the state, send him thither, and thou shalt receive him back well scourged, if he even escape with his life; because of a truth there is about the
39 place a power of God. For he that hath his dwelling in heaven himself hath his eyes upon that place, and helpeth it; and them that come to hurt it he smiteth and destroyeth.
40 And such was the history of Heliodorus and the keeping of the treasury.
4 But the aforesaid Simon, he who had given information of the money, and *had betrayed* his country, slandered Onias, *saying* that it was he who had

[1] Gr. *one*
[2] Gr. *porches*
[3] Gr. *safe with all security.*
[4] Gr. *manifestation.*
[5] Gr. *greatest.*

incited Heliodorus, and made him-
2 self the author of these evils. And
him that was the benefactor of the
city, and the guardian of his fellow-
countrymen, and a zealot for the
laws, he dared to call a conspirator
3 against the state. But when the
growing enmity *between them* waxed
so great, that even murders were
perpetrated through one of [1] Simon's
4 trusted followers, Onias, seeing the
[2] danger of the contention, and that
[3] Apollonius *the son* of Menestheus,
the governor of Cœlesyria and Phœ-
nicia, was increasing Simon's malice,
5 betook himself to the king, not to
be an accuser of his fellow-citizens,
but looking to the good of all the
[4] people, both public and private;
6 for he saw that without the king's
providence it was impossible for the
state to obtain peace any more, and
that Simon would not cease from
his madness.

7 But when Seleucus was deceased,
and Antiochus, who was called Epi-
phanes, succeeded to the kingdom,
Jason the brother of Onias supplant-
ed *his brother* in the high priest-
8 hood, having promised unto the
king at an audience three hundred
and threescore talents of silver, and
out of another fund eighty talents;
9 and beside this, he undertook to
assign a hundred and fifty more, if
it might be allowed him [5] through
the king's authority to set him up
a *Greek* place of exercise and *form*
a body of youths *to be trained there-
in*, and to register the inhabitants of
Jerusalem as *citizens* of Antioch.
10 And when the king had given as-
sent, and he had gotten possession
of the office, he forthwith brought
over them of his own race to the
11 Greek fashion. And setting aside
the royal ordinances of special fa-
vour to the Jews, granted by the
means of John the father of Eu-
polemus, who went on the ambas-
sage to the Romans for friendship
and alliance, and seeking to over-
throw the lawful modes of life, he
brought in new customs forbidden
12 by the law: for he eagerly esta-
blished a *Greek* place of exercise
under the citadel itself; and caused
the noblest of the young men to
13 wear the *Greek* cap. And thus there
was an extreme of Greek fashions,
and an advance of an alien religion,
by reason of the exceeding profane-
ness of Jason, that ungodly man
14 and no high priest; so that the priests
had no more any zeal for the ser-
vices of the altar: but despising the
sanctuary, and neglecting the sacri-
fices, they hastened to [6] enjoy that
which was unlawfully provided in
the palaestra, after the summons [7] of
15 the discus; making of no account
the honours of their fathers, and
thinking the glories of the Greeks
16 best of all. By reason whereof sore
calamity beset them; and the men
whose ways of living they earnestly
followed, and unto whom they de-
sired to be made like in all things,
these they had to be their ene-
17 mies and to punish them. For it
is not a light thing to do impiously
against the laws of God: but [8] these
things the time following shall de-
clare.

18 Now when certain games that
came every fifth year were kept at
19 Tyre, and the king was present, the
vile Jason sent sacred envoys, [9] as
being Antiochians of Jerusalem,
bearing three hundred drachmas of
silver to the sacrifice of Hercules,
which even the bearers thereof
thought not right to use for *any*
sacrifice, because it was not fit,
but to [10] expend on another charge.
20 And though in the purpose of
the sender this *money was* for the
sacrifice of Hercules, yet on ac-
count of [11] present circumstances
it went to the equipment of the
galleys.

21 Now when Apollonius the *son* of
Menestheus was sent into Egypt for
the [12] enthronement of *Ptolemy* Phi-
lometor as king, Antiochus, learn-
ing that *Ptolemy* had shewn him-
self ill affected toward his state,
took thought for the security of
his realm; wherefore, going *by sea*
to Joppa, he travelled on to Je-
22 rusalem. And being magnificently
received by Jason and the city,
he was brought in with torches
and shoutings. This done, he after-
ward led his army down into Phœ-
nicia.

23 Now after a space of three years
Jason sent Menelaus, the aforesaid
Simon's brother, to bear the money
unto the king, and to [13] make re-
24 ports concerning some necessary
matters. But he being commended
to the king, and [14] having glorified
[15] himself [16] by the display of his
authority, got the high priesthood
for himself, outbidding Jason by
25 three hundred talents of silver. And
having received the royal mandates
he came *to Jerusalem*, bringing no-
thing worthy the high priesthood,
but having the passion of a cruel
tyrant, and the rage of a savage
26 beast. And whereas Jason, who
had supplanted his own brother,
was supplanted by another and
driven as a fugitive into the coun-
27 try of the Ammonites, Menelaus
had possession of the office; but
of the money that had been pro-
mised to the king nothing [17] was
duly paid, and that though Sos-
tratus the governor of the citadel
28 demanded it (for unto him apper-
tained the gathering of the reve-
nues); for which cause they were
both called by the king to his pre-
29 sence. And Menelaus left his own
brother Lysimachus for his [18] deputy
in the high priesthood; and Sostra-
tus *left* Crates, who was over the
Cyprians.
30 Now while such was the state of

1 Gr. *those that had been approved by Simon.*
2 Or, *severity*
3 Compare ver. 21. See also ch. iii. 5. The Greek as commonly read means *Apollonius, as being the governor ... Phœnicia, did rage, and increase ye.*
4 Gr. *multitude.*
5 Gr. *through him.*
6 Or, *take part in the unlawful provision for the palaestra*
7 Or, *to the game of the discus*
8 Or, *this the due season of requital will make plain*
9 See ver. 9.
10 Or, *reserve for*
11 Some authorities read *the bearers.*
12 The exact meaning of the Greek word is uncertain.
13 Or, *convey to him reports*
14 The Greek text of this verse is uncertain.
15 Or, *him*
16 Or, *by flattering the dignity of his authority*
17 Gr. *was in due order.*
18 Gr. *successor.*

things, it came to pass that they of Tarsus and Mallus made insurrection, because they were to be given as a present to Antiochis,
31 the king's concubine. The king therefore came *to Cilicia* in all haste to settle matters, leaving for his [1] deputy Andronicus, a man of
32 high rank. And Menelaus, supposing that he had gotten a favourable opportunity, presented to Andronicus certain vessels of gold belonging to the temple, which he had stolen; other *vessels* also he had already sold into Tyre and the cities round about.
33 And when Onias had sure knowledge *of this*, he sharply reproved him, having withdrawn himself into a sanctuary at Daphne, that lieth
34 by Antioch. Wherefore Menelaus, taking Andronicus apart, prayed him [2] to kill Onias. And coming to Onias, and [3] being persuaded to use treachery, and being received as a friend, *Andronicus* gave him his right hand with oaths *of fidelity*, and, though he was suspected *by him, so* persuaded him to come forth of the sanctuary; and forthwith he [4] despatched him without regard of
35 justice. For the which cause not only Jews, but many also of the other nations, had indignation and displeasure at the unjust murder
36 of the man. And when the king was come back again from the places in Cilicia, the Jews that were [5] in the city pleaded before *him against Andronicus* (the Greeks also joining with them in hatred of the wickedness), urging that Onias had been wrongfully slain.
37 Antiochus therefore was heartily sorry, and was moved to pity, and wept, because of the sober and well ordered life of him that
38 was dead; and being inflamed with passion, forthwith he stripped off Andronicus's purple robe, and [6] rent off his under garments, and when he had led him round through the whole city unto that very place where he had committed impiety against Onias, there he put the murderer out of the way, the Lord rendering to him the punishment he had deserved.
39 Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and when the bruit thereof was spread abroad outside, the people gathered themselves together against Lysimachus, after many
40 vessels of gold had been already dispersed. And when the multitudes were rising against *him*, and were filled with anger, Lysimachus armed about three thousand men, and with unrighteous violence began *the conflict*, one Hauran, a man far gone in years and no less also in
41 madness, leading *the attack*. But when they perceived the assault of Lysimachus, some caught up stones, others logs of wood, and some took handfuls of the ashes that lay near, and they flung them all pell-mell upon Lysimachus and them that
42 were with him; by reason of which they wounded many of them, and some they struck to the ground, and all *of them* they forced to flee, but the author of the sacrilege himself they killed beside the treasury.
43 But touching these matters there was an accusation laid against Me-
44 nelaus. And when the king was come to Tyre, the three men that were sent by the senate pleaded
45 the cause before him. But Menelaus, seeing himself now defeated, promised much money to Ptolemy the *son* of Dorymenes, that he might win over the king.
46 Whereupon Ptolemy taking the king aside into a cloister, as it were to take the air, brought him
47 to be of another mind: and him that was the cause of all the evil, Menelaus, he discharged from the accusations; but those hapless men, who, if they had pleaded even before Scythians, would have been discharged uncondemned,
48 them he sentenced to death. Soon then did they that were spokesmen for the city and the families *of Israel* and the holy vessels suffer that
49 unrighteous penalty. For which cause even certain Tyrians, moved with hatred of the wickedness, provided magnificently for their burial.
50 But Menelaus through the covetous dealings of them that were in power remained still in his office, [7] cleaving to wickedness, [8] as a great conspirator against his fellow-citizens.

5 Now about this time Antiochus made his second inroad into
2 Egypt. And it *so* befell that throughout all the city, for the space of almost forty days, there appeared in the midst of the sky horsemen in swift motion, wearing robes inwrought with gold and *carrying* spears, equipped in troops
3 for battle; and drawing of swords; and *on the other side* squadrons of horse in array; and encounters and [9] pursuits of both *armies*; and shaking of shields, and multitudes of lances, and casting of darts, and flashing of golden trappings, and girding on of all sorts of armour. Wherefore all men besought that the [10] vision might have been given for good.

But when a false rumour had arisen that Antiochus was deceased, Jason took not less than a thousand men, and suddenly [11] made an assault upon the city; and they that were upon the wall being routed, and the city being now at length well nigh taken, Menelaus
6 took refuge in the citadel. But Jason slaughtered his own citizens without mercy, not considering that

1 Gr. governor.
2 Or, to get Onias into his hands
3 The Greek text of this sentence is probably corrupt.
4 Or, imprisoned him Gr. shut him off.
5 Or, in the several cities
6 Or, rent his
7 Or, growing in
8 Gr. established as a.
9 Or, charges
10 Gr. manifestation.
11 Gr. perpetrated.

good success against kinsmen is the greatest ill success, but supposing himself to be setting up trophies over enemies, and not over fellow-
7 countrymen. The office *however* he did not get, but, receiving shame as the end of his conspiracy, he passed again a fugitive into the
8 country of the Ammonites. At the last therefore he met with a miserable end: having been [1] shut up at the court of Aretas the prince of the Arabians, fleeing from city to city, pursued of all men, hated as an apostate from the laws, and held in abomination as the butcher of his country and his fellow-citizens, he was cast forth
9 into Egypt; and he that had driven many from their own country into strange lands perished *himself* in a strange land, having crossed the sea to the Lacedæmonians, as thinking to find shelter *there* because they were [2] near of kin;
10 and he that had cast out a multitude unburied had none to mourn for him, nor had he any funeral at all, or place in the sepulchre of his fathers.

11 Now when tidings came to the king concerning that which was done, he thought that Judæa was in revolt; whereupon setting out from Egypt in a furious mind, he
12 took the city by force of arms, and commanded his soldiers to cut down without mercy such as came in their way, and to slay such as went
13 up upon the houses; And there was killing of young and old, making away of boys, women, and children,
14 slaying of virgins and infants. And in all the three days *of the slaughter* there were destroyed fourscore thousand, *whereof* forty thousand *were slain* in close combat, and no
15 fewer were sold than slain. But not content with this he presumed to enter into the most holy temple of all the earth, having Menelaus for his guide (him that had proved himself a traitor both to the laws and to his country),
16 even taking the sacred vessels with his polluted hands, and dragging down with his profane hands the offerings that had been dedicated by other kings to the augmentation and glory and honour of the
17 place. And Antiochus was lifted up in mind, not seeing that because of the sins of them that dwelt in the city the Sovereign Lord had been provoked to anger a little while, and therefore his eye was *then* turned away from the
18 place. But had it not so been that they were already holden by many sins, this man, even as Heliodorus who was sent by Seleucus the king to view the treasury, would, so soon as he pressed forward, have been scourged and turned back from his
19 daring deed. Howbeit the Lord did *not choose* the nation for the place's sake, but the place for the nation's
20 sake. Wherefore also the place itself, having partaken in the calamities that befell the nation, did afterward share in *its* benefits; and the *place* which was forsaken in the wrath of the Almighty was, at the reconciliation of the great Sovereign, restored again with all glory.

21 As for Antiochus, when he had carried away out of the temple a thousand and eight hundred talents, he departed in all haste unto Antioch, weening in his arrogancy to make the land navigable and the sea passable by foot, because his
22 heart was lifted up. And moreover he left governors to afflict the race: at Jerusalem, Philip, by race a Phrygian, and in character more barbarous than him
23 that set him there; and at Gerizim, Andronicus; and besides these, Menelaus, who worse than all the rest exalted himself against his fellow-citizens. And having a malicious mind [3] toward the Jews [4] *whom he had made* his citizens,
24 he sent that [5] lord of pollutions Apollonius with an army of two and twenty thousand, commanding him to slay all those that were of full age, and to sell the
25 women and the younger men. And he coming to Jerusalem, and playing the man of peace, waited till the holy day of the sabbath, and finding the Jews at rest from work, he commanded his men to parade
26 in arms. And he put to the sword all them that came forth to the spectacle; and running into the city with the armed men he slew great
27 multitudes. But Judas, who is also *called* Maccabeus, with nine others or thereabout, withdrew himself, and with his company kept himself alive in the mountains after the manner of wild beasts; and they continued feeding on [6] such poor herbs as grew there, that they might not be partakers of the *threatened* pollution.

6 And not long after this the king sent forth [7] an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to
2 live after the laws of God; and also to pollute the sanctuary in Jerusalem, and to call it by the name of [8] Jupiter Olympius, and *to call* the *sanctuary* in Gerizim by the name of [8] Jupiter the Protector of strangers, even as they [9] were that
3 dwelt in the place. But sore and utterly grievous was the visitation
4 of this evil. For the temple was filled with riot and revellings by the heathen, who [10] dallied with harlots, and had to do with women within the sacred precincts, and moreover brought inside things
5 that were not befitting; and [11] the place of sacrifice was filled with those abominable things which had

1 The Greek text here is uncertain.

2 See 1 Macc. xii. 7.

3 Son auth ties t towa the J. he sa The Gree text this tenc is un certa

4 Con pare ch. 1 19; 1

5 Gr. *mys* whic may mean *ruler of th Mys*

6 Gr. *grass food.*

7 Or, *Gero an A then*

8 Gr. *Zeus.*

9 Or,

10 Or *idled with their fello*

11 Or *altar*

6 been prohibited by the laws. And
a man could neither keep the sab-
bath, nor observe the feasts of the
fathers, nor so much as confess him-
7 self to be a Jew. And on the day of
the king's birth every month they
were led along with bitter constraint
to eat of the sacrifices; and when
the [1] feast of Bacchus came, they
were compelled to go in procession
in honour of [2] Bacchus, wearing
8 wreaths of ivy. And there went out
a decree to the neighbouring Greek
cities, by the suggestion of Ptolemy,
that they should observe the same
conduct against the Jews, and should
make them eat of the sacrifices;
9 and that they should slay such as
did not choose to go over to the
Greek rites. So the present misery
10 was for all to see: for two women
were brought up for having circum-
cised their children; and these,
when they had led them publicly
round about the city, with the babes
hung from their breasts, they cast
11 down headlong from the wall. And
others, that had run together into
the caves near by to keep the seventh
day secretly, being betrayed to Phi-
lip were all burnt together, because
they scrupled to defend themselves,
from regard to the honour of that
most solemn day.
12 I beseech therefore those that
read this book, that they be not dis-
couraged because of the calamities,
but account that these punishments
were not for the destruction, but
13 for the chastening of our race. For
indeed that those who act im-
piously be not let alone any long
time, but straightway meet with
retribution, is a sign of great bene-
14 ficence. For in the case of the
other nations the Sovereign Lord
doth with longsuffering forbear,
until that he punish them when
they have attained unto the full
measure of *their* sins; but not so
15 judged he as touching us, that he
may not take vengeance on us after-
ward, [3] when we be come unto the
16 [4] height of our sins. Wherefore he
never withdraweth his mercy from
us; but though he chasteneth with
calamity, yet doth he not forsake
17 his own people. Howbeit let this
that we have spoken suffice to put
you in remembrance; but after *these*
few words we must come to the
narrative.
18 Eleazar, one of the principal
scribes, a man already well stricken
in years, and of a noble counte-
nance, was compelled to open his
19 mouth to eat swine's flesh. But
he, welcoming death with renown
rather than life with pollution,
advanced of his own accord to
the instrument of torture, but
20 first spat forth *the flesh, coming
forward* as men ought to come
that are resolute to repel such
things as not *even* for the natu-
ral love of life is it lawful to taste.

1 Or, feast of Dionysus.
2 Gr. Dionysus.
3 Or, when our sins be come to their height
4 Gr. end.

21 But they that had the charge of
that forbidden sacrificial feast took
the man aside, for the acquaintance
which of old times they had with
him, and privately besought him to
bring flesh of his own providing,
such as was befitting for him to
use, and to make as if he did eat
of the flesh from the sacrifice, as
had been commanded by the king;
22 that by so doing he might be de-
livered from death, and for his an-
cient friendship with them might
23 be treated kindly. But he, having
formed a high resolve, and one that
became his years, and the dignity
of old age, and the gray hairs
[5] which he had reached with ho-
nour, and his excellent [6] education
from a child, [7] or rather *that became*
the holy [8] laws of God's ordaining,
declared his mind accordingly, bid-
ding them quickly send him unto
24 Hades. For it becometh not our
years to dissemble, *said he*, that
through this many of the young
should suppose that Eleazar, the
man of fourscore years and ten, had
gone over unto an alien religion;
25 and *so* they, by reason of my dis-
simulation, and for the sake of this
brief and momentary life, should
be led astray because of me, [9] and
thus I get to myself a pollution and
26 a stain of mine old age. For even
if for the present time I shall re-
move from me the punishment of
men, yet shall I not escape the
hands of the Almighty, either living
27 or dead. Wherefore, by manfully
parting with my life now, I will
shew myself worthy of mine old
28 age, and [10] leave behind a noble
ensample to the young to die will-
ingly and nobly a glorious death
for the reverend and holy laws.
And when he had said these words,
he went straightway to the instru-
29 ment of torture. [11] And when they
changed the good will they bare
him a little before into ill will, be-
cause [12] these words of his were, as
30 they thought, sheer madness, and
when he was at the point to die
with the [13] stripes, he groaned aloud
and said, To the Lord, that hath
the holy knowledge, it is manifest
that, whereas I might have been
delivered from death, I endure sore
pains in my body by being scourged;
but in soul I gladly suffer these
31 things for my fear of him. So this
man also died after this manner,
leaving his death for an ensample
of nobleness and a memorial of
virtue, not only to the young but
also to the great body of his nation.
7 And it came to pass that seven
brethren also with their mother
were at the king's command taken
and shamefully handled with
scourges and cords, to compel
them to taste of the abominable
2 swine's flesh. But one of them made
himself the spokesman and said,
What wouldest thou ask and learn

5 The Greek text appears to be corrupt.
6 Some authorities read *manner of life.*
7 Or, *but yet more*
8 Gr. *legislation.*
9 Or, *while I shall get*
10 Gr. *one that hath left behind.*
11 The Greek text of this verse is uncertain.
12 Gr. *the aforesaid words were.*
13 Or, *blows*

of us? for we are ready to die rather than transgress the laws of our
3 fathers. And the king fell into a rage, and commanded to heat pans
4 and caldrons: and when these forthwith were heated, he commanded to cut out the tongue of him that had been their spokesman, and to scalp him, and to cut off his extremities, the rest of his brethren
5 and his mother looking on. And when he was utterly [1] maimed, *the king* commanded to bring him to the fire, being yet alive, and to fry him in the pan. And as the vapour of the pan spread far, they and their mother also exhorted one another to die nobly, saying thus:
6 The Lord God beholdeth, and in truth is [2] intreated for us, as Moses declared in [3] his song, which witnesseth against *the people* to their faces, saying, And he shall be [2] intreated for his servants.
7 And when the first had died after this manner, they brought the second to the mocking; and they pulled off the skin of his head with the hair and asked him, Wilt thou eat, before thy body be punished in
8 every limb? But he answered in the language of his fathers and said to them, No. Wherefore he also underwent the next torture in succession, as the first had done. And
9 when he was at the last gasp, he said, Thou, miscreant, dost release us out of this present life, but the King of the world shall raise up us, who have died for his laws, unto an eternal renewal of life.
10 And after him was the third made a mocking-stock. And when he was required, he quickly put out his tongue, and stretched forth
11 his hands courageously, and nobly said, From heaven I possess these; and for his laws' sake I contemn these; and from him I hope to
12 receive these back again: insomuch that the king himself and they that were with him were astonished at the young man's soul, for that he nothing regarded the pains.
13 And when he too was dead, they shamefully handled and tortured
14 the fourth in like manner. And being come near unto death he said thus: It is good to die at the hands of men and look for the hopes which are *given* by God, that we shall be raised up again by him; for as for thee, thou shalt have no resurrection unto life.
15 And next after him they brought the fifth, and shamefully handled
16 him. But he looked toward [4] the king and said, Because thou hast authority among men, though thou art *thyself* corruptible, thou doest what thou wilt; yet think not that our race hath been forsaken of
17 God; but hold thou on thy way, and behold his sovereign majesty, how it will torture thee and thy seed.

18 And after him they brought the sixth. And when he was at the point to die he said, Be not vainly deceived, for we suffer these things for our own doings, as sinning against our own God: marvellous
19 things are come to pass; but think not thou that thou shalt be unpunished, having assayed to fight against God.
20 But above all was the mother marvellous and worthy of honourable memory; for when she looked on seven sons perishing within the space of one day, she bare *the sight* with a good courage for the hopes
21 *that she had set* on the Lord. And she exhorted each one of them in the language of their fathers, filled with a noble temper and stirring up her womanish thought with manly passion, saying unto them,
22 I know not how ye came into my womb, neither was it I that bestowed on you your [5] spirit and your life, and it was not I that brought into order the first ele-
23 ments of each one of you. Therefore the Creator of the world, who fashioned the [6] generation of man and devised the [6] generation of all things, in mercy giveth back to you again both your [5] spirit and your life, as ye now contemn your own
24 selves for his laws' sake. But Antiochus, thinking himself to be despised, and suspecting the reproachful voice, whilst the youngest was yet alive did not only make his appeal *to him* by words, but also at the same time promised with oaths that he would enrich him and [7] raise him to high estate, if he would turn from the *customs* of his fathers, and that he would take him for his [8] Friend and in-
25 trust him with affairs. But when the young man would in no wise give heed, the king called unto him his mother, and exhorted her that she would counsel the lad to save
26 himself. And when he had exhorted her with many words, she undertook to persuade her son.
27 But bending toward him, laughing the cruel tyrant to scorn, she spake thus in the language of her fathers: My son, have pity upon me that carried thee nine months in my womb, and gave thee suck three years, and nourished and brought thee up unto this age, and sus-
28 tained thee. I beseech thee, my child, to lift thine eyes unto the heaven and the earth, and to see all things that are therein, and thus to recognise that God made them not of things that were, and *that* the race of men in this wise com-
29 eth into being. Fear not this butcher, but, proving thyself worthy of thy brethren, accept thy death, that in the mercy *of God* I may receive thee again with thy brethren.
30 But before she had yet ended speak-

1 Gr. *useless.*
2 Or, *comforted in*
3 See Deut. xxxi. 21 and xxxii. 36.
4 Gr. *him.*
5 Or, *breath*
6 Or, *first origin*
7 Gr. *make him that owns happy*
8 See ch. vi

ing, the young man said, Whom
wait ye for? I obey not the com-
mandment of the king, but I hearken to the commandment of the law
that was given to our fathers
31 through Moses. But thou, that
hast devised all manner of evil
against the Hebrews, shalt in no
32 wise escape the hands of God. For
we are suffering because of our own
33 sins; and if for rebuke and chastening our living Lord hath been angered a little while, yet shall he
again be reconciled with his own
34 servants. But thou, O unholy man
and of all most vile, be not vainly
lifted up in thy wild pride with
uncertain hopes, raising thy hand
35 against the heavenly children; for
not yet hast thou escaped the judgement of the Almighty God that
36 seeth *all things*. For these our brethren, having endured a [1]short pain
that bringeth everlasting life, have
now [2]died under God's covenant;
but thou, through the judgement
of God, shalt receive in just measure the penalties of thine arro-
37 gancy. But I, as my brethren, give
up both body and soul for the laws
of our fathers, calling upon God
that he may speedily become [3]gracious to the nation; and that thou
amidst trials and plagues mayest
38 confess that he alone is God; and
that in me and my brethren [4]thou
mayest stay the wrath of the Almighty, which hath been justly
39 brought upon our whole race. But
the king, falling into a rage, handled
him worse than all the rest, being
40 exasperated at his mocking. So he
also died pure *from pollution*, putting his whole trust in the Lord.
41 And last of all after her sons the
mother died.
42 Let it then suffice to have said
thus much concerning the *enforcement of* sacrificial feasts and the
king's exceeding barbarities.

8 But Judas, who is also *called*
Maccabæus, and they that were with
him, making their way privily into
the villages, called unto them their
kinsfolk; and taking unto them such
as had continued in the Jews' religion, gathered together as many as
2 six thousand. And they called upon
the Lord, *beseeching him* to look
upon the people that was oppressed
by all; and to have compassion on
the sanctuary also that had been
3 profaned by the ungodly men; and
to have pity on the city also that
was suffering ruin and ready to be
made even with the ground; and to
hearken to the blood that cried
4 unto him; and to remember also
the lawless [5]slaughter of the innocent infants, and [6]the blasphemies
that had been committed against
his name; and to shew his hatred
5 of wickedness. And when Maccabæus had trained his men for service, the heathen at once found him
irresistible, for that the wrath of
the Lord was turned into pity.
6 [7]And coming unawares he set fire
to cities and villages. And in winning back the most important positions, putting to flight no small
7 number of the enemies, he specially
took advantage of the nights for
such assaults. And his courage was
loudly talked of everywhere.
8 But when Philip saw the man
gaining ground by little and little,
and increasing more and more in
his prosperity, he wrote unto Ptolemy, the governor of Cœlesyria and
Phœnicia, that he should support
9 the king's cause. And *Ptolemy* quickly appointed Nicanor the *son* of
Patroclus, one of the *king's* [8]Chief
Friends, and sent him, in command
of no fewer than twenty thousand
of all nations, to destroy the whole
race of Judæa; and with him he
joined Gorgias also, a captain and
one that had experience in matters
10 of war. And Nicanor [9]undertook
by *the sale of* the captive Jews to
make up for the king the tribute of
two thousand talents which he was
11 to pay to the Romans. And immediately he sent unto the cities upon
the sea coast, inviting them to buy
Jewish [10]slaves, promising to allow
fourscore and ten [10]slaves for a
talent, not expecting the judgement
that was to follow upon him from
the Almighty.
12 But tidings came to Judas concerning the inroad of Nicanor; and
when he communicated to them
that were with him the presence of
13 the army, they that were cowardly
and distrustful of the judgement
of God [11]ran away and left the
14 country. And others sold all
that was left over to them, and
withal besought the Lord to
deliver them that had been sold
as slaves by the impious Nicanor
15 or ever he met them; and *this*,
if not for their own sakes, yet for
the covenants made with their
fathers, and because he had called
them by his reverend and glo-
16 rious name. And Maccabæus gathered his men together, six thousand in number, and exhorted
them not to be stricken with dismay
at the enemy, nor to fear the great
multitude of the heathen who came
wrongfully against them; but to
17 contend nobly, setting before their
eyes the outrage that had been lawlessly perpetrated upon the holy
place, and the shameful handling
of the city that had been turned
to mockery, and further the
overthrow of the mode of life
received from their ancestors.
18 For they, said he, trust to arms,
and withal to deeds of daring;
but we trust on the Almighty
God, since he is able at a beck to
cast down them that are coming
against us, and even the whole
19 world. And moreover he recounted
unto them the help given from time

[1] Gr. *short pain of everlasting life.*
[2] Gr. *fallen*, by the omission of one Greek letter the words would signify *having endured a short pain, have now drunk of everlasting life under God's covenant.*
[3] Gr. *propitious.*
[4] Some authorities read *may be stayed.*
[5] Gr. *destruction.*
[6] Gr. *concerning the blasphemies.*
[7] The Greek text of verses 6 and 7 is uncertain.
[8] See 1 Macc. x. 65. Compare ch. i. 14; vii. 24; x. 13; xiv. 11; 1 Macc. ii. 18.
[9] Or, *received*
[10] Gr. *bodies.*
[11] The Greek text here is uncertain.

to time in the days of their ancestors, both the *help given* in the days of Sennacherib, how that a hundred fourscore and five thou-
20 sand perished, and the *help given* in the land of Babylon, even the battle that was fought against the [1] Gauls, how that they came to the engagement eight thousand in all, with four thousand Macedonians, *and how that*, the Macedonians being hard pressed, the [2] six thousand destroyed the hundred and twenty thousand, because of the succour which they had from heaven, and
21 took great booty. And when he had with these words made them of good courage, and ready to die for the laws and their country, he divided his army into four parts;
22 [3] appointing his brethren to be with himself leaders of the several bands, *to wit*, Simon and Joseph and Jonathan, giving each the command of
23 fifteen hundred men, and moreover Eleazar also: *then*, having read aloud the sacred book, and having given as watchword, THE HELP OF GOD, leading the first band himself,
24 he joined battle with Nicanor. And, since the Almighty fought on their side, they slew of the enemy above nine thousand, and wounded and [4] disabled the more part of Nicanor's army, and compelled all to flee;
25 and they took the money of those that had come there to buy them. And after they had pursued them for some [5] distance, they returned, being constrained by the time of
26 the day; for it was the day before the sabbath, and for this cause they made no effort to chase them far.
27 [6] And when they had gathered [7] the arms of the enemy together, and had stripped off their spoils, they occupied themselves about the sabbath, blessing and thanking the Lord exceedingly, who had saved them unto this day, for that he had caused a beginning of mercy to dis-
28 til upon them. And after the sabbath, when they had given of the spoils to the [8] maimed, and to the widows and orphans, the residue they distributed among themselves
29 and their children. And when they had accomplished these things, and had made a common supplication, they besought the merciful Lord to be wholly reconciled with his servants.
30 And having had an encounter with the forces of Timotheus and Bacchides, they killed above twenty thousand of them, and made themselves masters of strongholds exceeding high, and divided very much plunder, giving the [8] maimed and orphans and widows, and moreover the aged also, an equal share
31 with themselves. [6] And when they had gathered the arms [9] of the enemy together, they stored them all up carefully in the most important positions, and the residue

1 Gr. *Galatians.*
2 Some authorities read *eight.*
3 Gr. *appointing his brethren also leaders.*
4 Gr. *disabled in their limbs.*
5 Or, *while*
6 The exact meaning of this clause is uncertain.
7 Gr. *their arms . . . the spoils of the enemy.*
8 Or, *wounded* Gr. *shamefully handled.*
9 Gr. *of them.*

of the spoils they carried to Jeru-
32 salem. And they killed the [10] phylarch of Timotheus's forces, a most unholy man, and one who had done
33 the Jews much hurt. [11] And as they kept the feast of victory in the [12] city of their fathers, they burned those that had set the sacred [13] gates on fire, *and among them* Callisthenes, who had fled into [14] an outhouse; and *so* they received the meet reward of their impiety.
34 And the thrice-accursed Nicanor, who had brought the thousand merchants to buy the Jews *for slaves*,
35 being through the help of the Lord humbled by them who in his eyes were held to be of least account, put off his glorious apparel, and *passing* through the midland, [15] shunning all company like a fugitive slave, arrived at Antioch, [16] having, *as he thought*, had the greatest possible good fortune, though his host was destroyed.
36 And he that had taken upon him to make tribute sure for the Romans by the captivity of the men of Jerusalem published abroad that the Jews had One who fought for them, and that [17] because this was so the Jews were invulnerable, because they followed the laws ordained by him.

9 Now about that time it befell that Antiochus had returned [18] in disorder from the region of Persia.
2 For he had entered into the city called Persepolis, and he assayed to rob [19] a temple and to hold down the city. Whereupon there was an onset of the multitudes, and [20] *Antiochus and his men* turned to make defence with arms; and it came to pass that Antiochus was put to flight by the people of the country and broke up his camp with dis-
3 grace. And while he was at Ecbatana, news was brought him what had happened unto Nicanor and
4 the forces of Timotheus. And being lifted up [21] by his passion he thought to make the Jews suffer even for the evil-doing of those that had put him to rout. Wherefore, the judgement from heaven even now accompanying him, he gave order to his charioteer to drive without ceasing and despatch the journey; for thus he arrogantly spake: I will make Jerusalem a common graveyard of Jews, when I come there.
5 But the All-seeing Lord, the God of Israel, smote him with a [22] fatal and invisible stroke; and as soon as he had ceased speaking this word, an incurable pain of the bowels seized him, and bitter tor-
6 ments of the inner parts; and that most justly, for he had tormented other men's bowels with many and
7 strange sufferings. But he in no wise ceased from his rude insolence; nay, still more was he filled with arrogancy, breathing fire in his passion against the Jews, and com-

10 That is, probably, the captain of an irregular auxiliary force. Some write *Phylarches*, as a proper name.
11 The Greek text here is perhaps corrupt.
12 Or, *country*
13 Or, *porches*
14 Or, *a solitary hut*
15 Gr. *having made himself solitary.*
16 Or, *having won the greatest possible favour by reason of the destruction of his host*
17 Or, *because of this* their *way of life* Gr. *because of this manner.*
18 Or, *with dishonour*
19 Or, *temples*
20 Or, the people of the country *turned*
21 Or, *in his spirit*
22 Gr. *remediless.*

manding to haste the journey. But it came to pass moreover that he fell from his chariot as it rushed along, and having a grievous fall was racked in all the mem-
8 bers of his body. And he that but now supposed himself to have the waves of the sea at his bidding, so vainglorious was he beyond the condition of a man, and that thought to weigh the heights of the mountains in a balance, was now brought to the ground and carried in a litter, [1] shewing unto all that the power was mani-
9 festly God's; so that out of the body of the impious man worms swarmed, and while he was still living in anguish and pains, his flesh fell off, and by reason of the stench all the army turned with
10 loathing from his corruption. And the man that a little afore supposed himself to touch the stars of heaven, no one could endure to carry for his intolerable stench.
11 Hereupon therefore he began in great part to cease from his arrogancy, being broken *in spirit*, and to come to knowledge under the scourge of God, his pains increas-
12 ing every moment. And when he himself could not abide his own smell, he said these words: It is right to be subject unto God, and that one who is mortal should not
13 [2] be minded arrogantly. And the vile man vowed unto the Sovereign Lord, who now no more would have pity upon him, saying on this wise:
14 that the holy city, to the which he was going in haste, to lay it even with the ground and to [3] make it a common graveyard, he would de-
15 clare free; and as touching the Jews, whom he had decided not even to count worthy of burial, but to cast them out to the beasts with their infants, for the birds to devour, he would make them all equal to citizens of Athens;
16 and the holy sanctuary, which before he had spoiled, he would adorn with goodliest offerings, and would restore all the sacred vessels many times multiplied, and out of his own revenues would defray the charges that were re-
17 quired for the sacrifices; and, beside all this, that he would become a Jew, and would visit every inhabited place, publishing abroad the
18 might of God. But when his sufferings did in no wise cease, for the judgement of God had come upon him in righteousness, having given up all hope of himself, he wrote unto the Jews the letter written below, having the nature of a supplication, to this effect:
19 To the worthy Jews, his fellow-citizens, Antiochus, king and general, wisheth much joy and health
20 and prosperity. [4] May ye and your children fare well; and your affairs shall be to your mind. Having my
21 hope in heaven, I remembered with affection your honour and good will *toward me*. Returning out of the region of Persia, and being taken with a noisome sickness, I deemed it necessary to take thought for the
22 common safety of all, not despairing of myself, but having great hope to
23 escape from the sickness. But considering that my father also, at what time he led an army into the upper country, appointed his suc-
24 cessor, to the end that, if anything fell out contrary to expectation, or if any unwelcome tidings were brought, they *that remained* in the country, knowing to whom the state had been left, might not
25 be troubled; and, beside all this, observing how that the princes that are borderers and neighbours unto my kingdom watch opportunities, and look for the future event, I have appointed my son Antiochus *to be* king, whom I often committed and commended to most of you, when I was hastening unto the upper provinces; and I have written to him what is written
26 below. I exhort you therefore and beseech you, having in your remembrance the benefits done to you in common and severally, to preserve each of you your present good will toward me and my son.
27 For I am persuaded that he in gentleness and kindness will follow my purpose and treat you with indulgence.
28 So the murderer and blasphemer, having endured the sorest sufferings, even as he had dealt with other men, ended his life among the mountains by a most piteous
29 fate in a strange land. And Philip his foster-brother conveyed the body *home*; and then, fearing the son of Antiochus, he betook himself to Ptolemy Philometor in Egypt.

10 And Maccabæus and they that were with him, the Lord leading them on, recovered the temple and
2 the city; and they pulled down the altars that had been built in the marketplace by the aliens, and also *the walls of* sacred inclosures.
3 And having cleansed the sanctuary they made another altar of sacrifice; and [5] striking stones and taking fire out of them, they offered sacrifices, after *they had ceased for* two years, and *burned* incense, and *lighted* lamps, and set forth
4 the shewbread. And when they had done these things, they fell prostrate and besought the Lord that they might fall no more into such evils; but that, if ever they should sin, they might be chastened by him with forbearance, and not be delivered unto blaspheming and barbarous heathen.
5 Now on the same day that the sanctuary was profaned by aliens, upon that very day did it come to pass that the cleansing of the

[1] Or, *shewing manifestly unto all the power of God.*

[2] Some authorities read *be minded as if equal to God.*

[3] Gr. *build.*

[4] Or, *Ye fare well, and your children; and your affairs are to your mind.* The Greek text in verses 20 and 21 is un certain.

[5] Gr. *firing.*

sanctuary was made, even on the
five and twentieth day of the same
6 month, which is Chislev. And they
kept eight days with gladness in
the manner *of the feast* of taber-
nacles, remembering how that [1] not
long afore, during the feast of ta-
bernacles, they were wandering in
the mountains and in the caves
after the manner of wild beasts.
7 Wherefore bearing wands wreathed
with leaves, and fair boughs, and
palms also, they offered up hymns
of thanksgiving to him that had
prosperously brought to pass the
8 cleansing of his own place. They
ordained also with a common statute
and decree, for all the nation of
the Jews, that they should keep
these days every year.
9 And [2] such was the end of Antio-
chus, who was called Epiphanes.
10 But now will we declare what came
to pass under Antiochus *named* [3] Eu-
pator, who proved himself a *true*
son of that ungodly man, and will
gather up briefly the [4] successive
11 evils of the wars. For this man,
when he succeeded to the kingdom,
appointed one Lysias *to be* chancel-
lor, and supreme governor of Cœle-
12 syria and Phœnicia. For Ptolemy
that was called Macron, setting
an example of observing justice
toward the Jews because of the
wrong that had been done unto
them, endeavoured to [5] conduct
his dealings with them on peaceful
13 terms. Whereupon being accu-
sed by the *king's* [6] Friends before
Eupator, and hearing himself call-
ed traitor at every turn, because
he had abandoned Cyprus which
Philometor had intrusted to him,
and had withdrawn himself un-
to Antiochus *called* Epiphanes, and
[7] failing to uphold the honour of his
office, he took poison and made a-
way with himself.
14 But Gorgias, when he was made
governor of the district, maintained
a force of mercenaries, and at every
turn kept up war with the Jews.
15 And together with him the Idu-
mæans also, being masters of im-
portant strongholds, harassed the
Jews; and receiving unto them
those that had taken refuge *there*
from Jerusalem, they assayed to
16 keep up war. But Maccabæus and
his men, having made solemn sup-
plication and besought God to fight
on their side, rushed upon the strong-
17 holds of the Idumæans; and assault-
ing them vigorously they made
themselves masters of the positions,
and kept off all that fought upon
the wall, and slew those that fell
in their way, and killed no fewer
18 than twenty thousand. And be-
cause no less than nine thousand
were fled into two towers exceeding
strong and having all things *needed*
19 for a siege, Maccabæus, having left
Simon and Joseph, and Zaccheus
besides and them that were with
him, a force sufficient to besiege
them, departed himself unto places
20 where he was most needed. But
Simon and they that were with
him, yielding to covetousness, were
bribed by certain of those that were
in the towers, and receiving seventy
thousand drachmas let some of them
21 slip away. But when word was
brought to Maccabæus of what was
done, he gathered the leaders of the
people together, and accused *those
men* of having sold their brethren
for money, by setting their enemies
22 free *to fight* against them. So he
slew these men for having turned
traitors, and forthwith took pos-
23 session of the two towers. And
prospering with his arms in all
things he took in hand, he de-
stroyed in the two strongholds more
than twenty thousand.
24 Now Timotheus, who had been
before defeated by the Jews, having
gathered together foreign forces in
great multitudes, and having col-
lected the [8] horsemen which be-
longed to Asia, not a few, came as
though he would take Judæa by
25 force of arms. But as he drew
near, Maccabæus and his men
sprinkled earth upon their heads
and girded their loins with sack-
26 cloth, in supplication to God, and
falling down upon the step in
front of the altar, besought him
to become [9] gracious to them, and
[10] be an enemy to their enemies
and an adversary to their adver-
saries, as the law declareth.
27 And rising from their prayer they
took up their arms, and advanced
some distance from the city; and
when they had come near to their
28 enemies they [11] halted. And when
the dawn was now spreading, the
two *armies* joined battle; the one
part having this, beside *their* virtue,
for a pledge of success and victory,
that they had fled unto the Lord
for refuge, the others making their
passion their leader in the strife.
29 But when the battle waxed strong,
there appeared out of heaven un-
to their adversaries five men on
horses with bridles of gold, *in* splen-
did *array*; [12] and two of them,
30 leading on the Jews, and taking
Maccabæus in the midst of them,
and covering him with their own
armour, guarded him from wounds,
while on the adversaries they shot
forth arrows and thunderbolts; by
reason whereof they were blind-
ed and thrown into confusion,
and were cut to pieces, filled with
31 bewilderment. And there were
slain twenty thousand and five
hundred, beside six hundred horse-
men.
32 But Timotheus himself fled into a
stronghold called Gazara, a fortress of
exceeding strength, [13] Chæreas being
33 in command there. But Maccabæus
and his men were glad and laid siege
to the fortress four and twenty days.

1 Or, *not long afore they kept the feast of tabernacles by wandering*

2 Gr. *such were the events of the end.*

3 That is, *son of a good father.*

4 Or, *chief*

5 Or, *settle his relations with*

6 See ch. viii. 9.

7 The Greek text here is corrupt.

8 Or, *horses*

9 Gr. *propitious*

10 See Ex. xx 22.

11 Gr. *were by themselves.*

12 Some authorities read *and leading on the Jews, who a taking*

13 See ver. 3

34 And they that were within, trusting
to the strength of the place, blas-
phemed exceedingly, and hurled
35 forth impious words. But at dawn
of the five and twentieth day cer-
tain young men of the company of
Maccabæus, inflamed with passion
because of the blasphemies, assault-
ed the wall with masculine force
and with [1] furious passion, and cut
down whosoever came in their way.
36 And others climbing up in like
manner, while *the besieged* were dis-
tracted with them *that had made*
their way within, set fire to the
towers, and kindling fires burned
the blasphemers alive; while others
broke open the gates, and, having
given entrance to the rest of the
37 band, occupied the city. And they
slew Timotheus, who was hidden in
a cistern, and his brother Chæreas,
38 and Apollophanes. And when they
had accomplished these things, they
blessed the Lord with hymns and
thanksgivings, him who doeth great
benefits unto Israel, and giveth
them the victory.

11 Now after a very little time Ly-
sias, the king's guardian and kins-
man and chancellor, being sore
displeased for the things that had
2 come to pass, collected about four-
score thousand *footmen* and all his
horsemen and came against the
Jews, thinking to make the city
a place for Greeks to dwell in,
3 and to levy tribute on the temple,
as [2] on the other sacred places
of the nations, and to put up
the high priesthood to sale every
4 year; holding in no account the
might of God, but puffed up with
his ten thousands of footmen, and
his thousands of horsemen, and his
5 fourscore elephants. And coming
into Judæa and drawing near to
Bethsuron, which was a strong
place and distant from Jerusalem
about [3] five leagues, he pressed it
6 hard. But when Maccabæus and
his men learned that he was besieg-
ing the strongholds, they and all the
people with lamentations and tears
made supplication unto the Lord
to send a good angel to save Israel.
7 And Maccabæus himself took up
arms first, and exhorted the others
to jeopard themselves together
with him and succour their bre-
thren; and they sallied forth with
8 him right willingly. And as
they were there, close to Jeru-
salem, there appeared at their
head one on horseback in white
apparel, brandishing [4] weapons of
9 gold. And they all together praised
the merciful God, and were yet
more strengthened in heart: being
ready to [5] assail not men only
but the wildest beasts, and walls of
10 iron, they advanced in array, hav-
ing him that is in heaven to
fight on their side, for the Lord
11 had mercy on them. And hurling
themselves like lions upon the enemy,
they slew of them eleven thousand
footmen and sixteen hundred horse-
men, and forced all *the rest* to flee.
12 But the more part of them escaped
wounded *and* naked; and Lysias
also himself escaped by shameful
13 flight. But as he was a man not
void of understanding, weighing
with himself the defeat which had
befallen him, and considering that
the Hebrews could not be over-
come, because the Almighty God
fought on their side, he sent again
14 *unto them*, and persuaded them to
come to terms on condition that all
their rights were acknowledged,
and [6] *promised* that he would also
persuade the king to become their
15 friend. And Maccabæus gave con-
sent upon all the conditions which
Lysias proposed to him, being care-
ful of the *common* good; for what-
soever *requests* Maccabæus delivered
in writing unto Lysias concerning
16 the Jews the king allowed. For
the letters written unto the Jews
from Lysias were to this effect:
Lysias unto the [7] people of the
17 Jews, greeting. John and Absalom,
who were sent from you, having de-
livered the [8] petition written below,
made request concerning the things
18 signified therein. What things so-
ever therefore had need to be
brought before the king I declared
to him, and what things were pos-
19 sible he allowed. If then ye will
preserve your good will toward the
state, henceforward also will I en-
deavour to contribute to *your* good.
20 [9] And on this behalf I have given
order in detail, both to these men
and to those *that are sent* from me,
21 to confer with you. Fare ye well.
Written in the hundred forty and
eighth year, on the four and twen-
tieth day of *the month* [10] Dioscorin-
thius.
22 And the king's letter was in these
words:
King Antiochus unto his brother
23 Lysias, greeting. Seeing that our
father passed unto the gods having
the wish that the subjects of his
kingdom [11] should be undisturbed
and give themselves to the care
24 of their own affairs, we, having
heard that the Jews do not con-
sent to our father's purpose to
turn them unto the *customs* of
the Greeks, but choose rather
their own manner of living, and
make request that the *customs*
of their law be allowed unto
25 them,—choosing therefore that
this nation also should be free
from [12] disturbance, we determine
that their temple be restored
to them, and that they live accord-
ing to the customs that were in
26 the days of their ancestors. Thou
wilt therefore do well to send
messengers unto them and give
them the right hand *of friendship*,
that they, knowing our mind, may
be of good heart, and gladly oc-

[1] Gr. passion as of wild beasts.
[2] Or, on all the sacred places of the heathen
[3] The Greek text here is uncertain.
[4] Gr. a vinery.
[5] Gr. assail.
[6] The Greek text here is corrupt.
[7] Gr. multitude.
[8] Or, document
[9] Or, But as to this
[10] This name is not found elsewhere, and is perhaps corrupt.
[11] Or, should not be disquieted but
[12] Or, disquiet

cupy themselves with the conduct of their own affairs.
27 And unto the nation the king's letter was after this manner:
King Antiochus to the senate of the Jews and to the other Jews,
28 greeting. If ye fare well, we have our desire: we ourselves also are in
29 good health. Menelaus informed us that your desire was to return home and follow your own business.
30 They therefore that depart home up to the thirtieth day of Xanthicus
31 shall have *our* [1] friendship, with full permission that the Jews use their own *proper* meats and *observe their own* laws, even as heretofore; and none of them shall be in any way molested for the things that
32 have been ignorantly done. Moreover I have sent Menelaus also, that he may encourage you. Fare ye
33 well. *Written* in the hundred forty and eighth year, on the fifteenth day of Xanthicus.
34 And the Romans also sent unto them a letter in these words:
Quintus Memmius *and* Titus Manius, ambassadors of the Romans, unto the people of the Jews,
35 greeting. In regard to the things which Lysias the king's kinsman granted you, we also give con-
36 sent. But as for the things which he judged should be referred to the king, send one forthwith, after ye have advised thereof, that we may publish such *decrees* as befit your case; for we are on our
37 way to Antioch. Wherefore send some with speed, that we also may
38 learn what is your mind. [2] Farewell. *Written* in the hundred forty and eighth year, on the fifteenth day of Xanthicus.

12 So when these covenants had been made, Lysias departed unto the king, and the Jews went about their husbandry.
2 But *certain* of the governors of districts, Timotheus and Apollonius the *son* of Gennæus, and Hieronymus also and Demophon, and beside them Nicanor the governor of Cyprus, would not suffer them to enjoy tranquillity and live in peace.
3 And men of Joppa perpetrated this great impiety: they invited the Jews that dwelt among them to go with their wives and children into the boats which they had provided, as though they had no ill
4 will towards them; and when [3] the Jews, [4] relying on the common decree of the city, accepted *the invitation*, as men desiring to live in peace and suspecting nothing, they took them out to sea and drowned them, *in number* not
5 less than two hundred. But when Judas heard of the cruelty done unto his fellow-countrymen, giving command to the men that
6 were with him and calling upon God the righteous Judge, he *came against* the murderers of his brethren, and set the haven on fire by night, and burned the boats, and put to the sword those that had
7 fled thither. But when the town was closed *against him*, he withdrew, intending to come again to root out the whole community of
8 the men of Joppa. But learning that the men of Jamnia were minded to do in like manner unto the Jews that sojourned among them,
9 he fell upon the Jamnites also by night, and set fire to the haven together with the fleet, so that the glare of the light was seen at Jerusalem, two hundred and forty furlongs distant.
10 Now when they had drawn off nine furlongs from thence, as they marched against Timotheus, *a host of* Arabians attacked him, no fewer than five thousand *footmen* and five
11 hundred horsemen. And when a sore battle had been fought, and Judas and his company by the help of God had good success, the nomads being overcome besought Judas to grant them friendship, promising to give *him* cattle, and to help [5] his people in all other
12 ways. So Judas, thinking that they would indeed be profitable in many things, agreed to live in peace with them; and receiving pledges of friendship they de-
13 parted to their tents. And he also fell upon a certain city [6] Gephyrun, strong and fenced about with walls, and inhabited by a mixed multitude of divers nations; and
14 it was named Caspin. But they that were within, trusting to the strength of the walls and to their store of provisions, behaved themselves rudely toward Judas and them that were with him, railing, and furthermore blaspheming and
15 speaking impious words. But Judas and his company, calling upon the great Sovereign of the world, who without rams and cunning engines of war hurled down Jericho in the times of Joshua, rushed wildly against the
16 wall; and having taken the city by the will of God, they made unspeakable slaughter, insomuch that the adjoining lake, which was two furlongs broad, appeared to be filled with the deluge of blood.
17 And when they had drawn off seven hundred and fifty furlongs from thence, they made their way to Charax, unto the Jews that are
18 called [7] Tubieni. And Timotheus they found not in occupation of that district, for he had then departed from the district without accomplishing anything, but had left behind a garrison, and that a very
19 strong one, in a certain post. But Dositheus and Sosipater, who were of Maccabæus's captains, sallied forth and destroyed those that had been left by Timotheus in the stronghold,

1 Gr. *right hand.*
2 Gr. *Be in good health.*
3 Gr. *they also.*
4 Gr. *after.*
5 Gr. *them.*
6 The relation between the names *Gephyrun* and *Caspin* is unknown, and perhaps the Greek text is corrupt. Compare *Gephrun*, the name of a city of Gilead mentioned by Polybius, v. 70, 12; and *Casphor*, 1 Macc. v. 26, 36.
7 That is, *men of Tob*: see Judg. xi. 3, 2 Sam. x. 6, and compare 1 Macc. v. 13.

20 above ten thousand men. And Maccabæus, ranging his own army by bands, set [1] these two over the bands, and marched in haste against Timotheus, who had with him a hundred and twenty thousand footmen and two thousand
21 and five hundred horsemen. But when Timotheus heard of the inroad of Judas, he at once sent away the women and the children and also the baggage into the *fortress* called [2] Carnion; for the place was hard to besiege and difficult of access by reason of the narrowness of the approach-
22 es on all sides. But when the band of Judas, who led the van, appeared in sight, and when terror came upon the enemy and fear, because the manifestation of him who beholdeth all things came upon them, they fled amain, carried this way and that, so that they were often hurt of their own men, and pierced with the
23 points of their swords. And Judas continued the pursuit the more hotly, putting the wicked wretches to the sword, and he destroyed as many as thirty thousand men.
24 But Timotheus himself, falling in with the company of Dositheus and Sosipater, besought them with much [3] crafty guile to let him go with his life, because he had *in his power* the parents of many *of them* and the brethren of some: [4] otherwise, *said he*, little regard will [5] be shewn to these.
25 So when he had with many words confirmed the agreement to restore them without hurt, they let him go that they might save their brethren.
26 And *Judas*, marching against [2] Carnion and the temple of Atergatis, slew five and twenty thou-
27 sand persons. And after he had put these to flight and destroyed them, he marched against Ephron also, a strong city, [6] wherein were multitudes of people of all nations; and stalwart young men placed [7] on the walls made a vigorous defence; and there were great stores of
28 engines and darts there. But calling upon the Sovereign who with might breaketh in pieces the [8] strength of [9] the enemy, they got the city into their hands, and slew as many as twenty and five thousand of them that were within.
29 And setting out from thence they marched in haste against Scythopolis, which is distant from Jeru-
30 salem six hundred furlongs. But when the Jews that were settled there testified of the good will that the Scythopolitans had shewn toward them, and of their kindly bearing *toward them* in the times
31 of their misfortune, they gave thanks, and further exhorted them to remain well affected toward the race for the future; and they went up to Jerusalem, the feast of weeks being close at hand.
32 But after the *feast* called Pentecost they marched in haste against Gorgias the governor of Idumæa:
33 and he came out with three thousand footmen and four hundred
34 horsemen. And when they had set themselves in array, it came to pass that a few of the Jews
35 fell. And a certain Dositheus, one [10] of Bacenor's company, who was on horseback and a strong man, pressed hard on Gorgias, and taking hold of his cloke drew him along by main force; and while he was minded to take the accursed man alive, one of the Thracian horsemen bore down upon him and disabled his shoulder, and so Gorgias escaped unto [11] Marisa.
36 And when they that were with Esdris had been fighting long and were wearied out, Judas called upon the Lord to shew himself, fighting on their side and leading the van
37 of the battle; and *then* in the language of his fathers he raised the battle-cry joined with hymns, and rushing unawares upon the troops of Gorgias put them to flight.
38 And Judas gathering his army came unto the city of [12] Adullam; and as the seventh day was coming on, they purified themselves according to the custom, and kept the
39 sabbath there. And on the day following, [13] at which time it had become necessary, Judas and his company came to take up the bodies of them that had fallen, [14] and in company with their kinsmen to bring them back unto the
40 sepulchres of their fathers. But under the garments of each one of the dead they found [15] consecrated tokens of the idols of Jamnia, which the law forbids the Jews to have aught to do with; and it became clear to all that it was for this cause that they
41 had fallen. All therefore, blessing the *works* of the Lord, the righteous Judge, who maketh mani-
42 fest the things that are hid, betook themselves unto supplication, beseeching that the sin committed might be wholly blotted out. And the noble Judas exhorted the multitude to keep themselves from sin, forsomuch as they had seen before their eyes what things had come to pass because of the sin of
43 them that had fallen. And when he had made a collection man by man to the sum of two thousand drachmas of silver, he sent unto Jerusalem to offer a sacrifice for sin, doing therein right well and honourably, in that he took
44 thought for a resurrection. For if he were not expecting that they that had fallen would rise again, it were superfluous and idle
45 to pray for the dead. (And if *he did it* looking unto an honourable

[1] The Greek text is uncertain.
[2] Compare 1 Macc. v. 66.
[3] Gr. *Odollam.*
[4] The Greek text here is uncertain.
[5] Or, *and to bring them back to be with their kinsmen in the sepulchres*
[6] Perhaps these were consecrated images of the idols.

memorial of gratitude laid up for them that [1]die [2]in godliness, holy and godly was the thought.) Wherefore he made the propitiation for them that had died, that they might be released from their sin.

13 In the hundred forty and ninth year tidings were brought to Judas and his company that Antiochus Eupator was coming with *great* 2 multitudes against Judæa, and with him Lysias his guardian and chancellor, [3]each having a Greek force, a hundred and ten thousand footmen, and five thousand and three hundred horsemen, and two and twenty elephants, and three hundred chariots armed with scythes.

3 And Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the saving of his country, but because he thought that he would 4 be set over the government. But the King of kings stirred up the [4]passion of Antiochus against the wicked wretch; and when Lysias informed him that this man was the cause of all the evils, *the king* commanded to bring him unto Berœa, and [5]to put him to death after the manner of that place.

5 Now there is in that place a tower of fifty cubits high, full of ashes, and it had all round it a [6]gallery [7]descending sheer on every side into 6 the ashes. Here him that is guilty of sacrilege, or hath attained a preeminence in any other evil deeds, they [8]all push forward into destruc- 7 tion. By such a fate it befell the breaker of the law, Menelaus, to die, without obtaining so much as *a grave in* the earth, and that right justly; 8 for inasmuch as he had perpetrated many sins [9]against the altar, whose fire and whose ashes were holy, in ashes did he receive his death.

9 Now the king, [10]infuriated in spirit, was coming with intent to inflict on the Jews the very worst of the sufferings that had befallen 10 *them* in his father's time. But when Judas heard of these things, he gave charge to the multitude to call upon the Lord day and night, *beseeching him,* if ever at any other time, so now to succour them that were at the point to be deprived of the law and their 11 country and the holy temple, and not to suffer the people that had been but now a little while revived to fall into the hands of those 12 profane heathen. So when they had all done the same thing together, [11]beseeching the merciful Lord with weeping and fastings and prostration for three days without ceasing, Judas exhorted them and commanded they should join 13 him *for service.* And having gone apart with the elders he resolved that, before the king's army should enter into Judæa and make them*selves* *masters* of the city, they should go forth and try the matter 14 *in fight* by the help of [12]God. And committing the decision to the [13]Lord of the world, and exhorting them that were with him to contend nobly even unto death for laws, temple, city, country, [14]commonwealth, he pitched his camp 15 by Modin. And having given out to his men the watchword, VICTORY IS GOD'S, with a chosen body of the bravest young men he fell upon *the camp* by night *and penetrated* to the king's [15]tent, and slew [8]*of* the [16]army as many as two thousand men, and [8]brought down the chiefest elephant with him that was 16 in the [17]tower upon him. And at last they filled the [16]army with terror and alarm, and departed with 17 good success. And this had been accomplished when the day was but now dawning, because of the Lord's protection that gave [18]Judas help.

18 But the king, having had a taste of the exceeding boldness of the Jews, made attempts by stratagem 19 upon their positions, and *upon* a strong fortress of the Jews at Bethsura; he advanced, was turned back, failed, was defeated. And 20 Judas conveyed such things as were necessary unto them that 21 were within. But Rhodocus, from the Jewish ranks, made known to the enemy the secrets *of his countrymen.* He was sought out, and taken, and shut up in prison.

22 The king treated with them in Bethsura the second time, gave his hand, took theirs, departed, attacked the forces of Judas, was 23 put to the worse, heard that Philip who had been left as chancellor in Antioch had become reckless, was confounded, made to the Jews an overture *of peace,* submitted himself and sware to acknowledge all their rights, came to terms with them and offered sacrifice, honoured the 24 sanctuary and the place, shewed kindness and graciously received Maccabæus, left Hegemonides governor from Ptolemais even unto 25 the [19]Gerrenians, came to Ptolemais. The men of Ptolemais were displeased at the treaty, for they had exceeding great indignation *against the Jews*: they desired to annul the articles of the agreement. 26 Lysias [20]came forward to speak, made the best defence that was possible, persuaded, pacified, made them well affected, departed unto Antioch. This was the issue of the inroad and departure of the king.

14 Now after a space of three years tidings were brought to Judas and his company that Demetrius the *son* of Seleucus, having sailed into the haven of Tripolis with a mighty 2 host and a fleet, had gotten possession of the country, having made away with Antiochus and Lysias his guardian.

3 But one Alcimus, who had formerly

1 Gr. *fall asleep.*
2 Or, *on the side of godliness*
3 The Greek text here is corrupt.
4 Or, *spirit*
5 The Greek text here is perhaps corrupt.
6 Gr. *contrivance* or, *machine.*
7 Or, *sloping steeply*
8 The Greek text here is probably corrupt.
9 Gr. *about.*
10 Some authorities read *indignant.*
11 Gr. *and besought.*
12 So authorities read *the L*
13 So authorities read *Crea*
14 Or, *mode life*
15 Gr. *cour*
16 Gr. *camp*
17 Gr. *hous*
18 Gr. *him.*
19 T form this is u tain Con Gir (or rite I Sa xxv One nus rea Ger ene
20 (com for to t tri or mo sea

been high priest, and had wilfully polluted himself in the times when there was no mingling *with the Gentiles*, considering that there was no deliverance for him in any way, nor any more access unto
4 the holy altar, came to king Demetrius in about the hundred and one and fiftieth year, presenting to him a chaplet of gold and a palm, and beside these *some* of the festal olive boughs of the temple. And for
5 that day he held his peace; but having gotten opportunity to further his own madness, being called by Demetrius into a meeting of his council, and asked how the Jews stood affected and what they pur-
6 posed, he answered thereunto, Those of the Jews that be called [1] Hasidæans, whose leader is Judas Maccabæus, keep up war, and are seditious, not suffering the kingdom to
7 find tranquillity. Wherefore, having laid aside mine ancestral glory, I mean the high priesthood, I am now
8 come [2] hither; first for the unfeigned care I have for the things that concern the king, and secondly because I have regard also to mine own fellow-citizens; for, through the unadvised dealing of those of whom I spake before, our whole race is in
9 no small misfortune. But do thou, O king, having informed thyself of these things severally, take thought both for our country and for our race, which [3] is surrounded *by foes*, according to the gracious kindness
10 with which thou receivest all. For as long as Judas remaineth alive, it is impossible that the state should
11 find peace. And when he had spoken such words as these, at once [4] the rest of the *king's* [5] Friends, having ill will against Judas, inflamed De-
12 metrius yet more. And forthwith appointing Nicanor, who had been master of the elephants, and making him governor of Judæa, he sent
13 him forth, giving him written instructions to make away with Judas himself and to scatter them that were with him, and to set up Alcimus as high priest of the [6] great
14 temple. And [7] those in Judæa that [8] had *before* driven Judas into exile thronged to Nicanor in flocks, supposing that the misfortunes and calamities of the Jews would be successes to themselves.
15 But when *the Jews* heard of Nicanor's inroad and the assault of the heathen, they sprinkled earth *upon their heads* and made solemn supplication to him who had established his own people for evermore, and who alway, making manifest his presence, upholdeth *them that are*
16 his own portion. [9] And when the leader had given *his* commands, he straightway setteth out from thence, and joineth battle with them at a
17 village *called* Lessau. But Simon, the brother of Judas, had encountered Nicanor, [10] yet not till late, having received a check by reason of the sudden consternation caused by his adversaries.
18 Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and their courage in fighting for their country, shrank from bringing the matter to the decision of the sword.
19 Wherefore he sent Posidonius and Theodotus and Mattathias to give and receive pledges of friend-
20 ship. So when these proposals had been long considered, and the leader had made the [11] troops acquainted therewith, and it appeared that they were all of like
21 mind, they consented to the covenants. And they appointed a day on which to meet together by themselves. And a litter was borne forward from each *army*;
22 they set chairs of state; Judas stationed armed men ready in convenient places, lest haply there should suddenly be treachery on the part of the enemy; they held
23 such conference as was meet. Nicanor tarried in Jerusalem, and did nothing to cause disturbance, but dismissed the flocks of people that
24 had gathered together. And he kept Judas always in his presence; he had gained a hearty affection for
25 the man; he urged him to marry and beget children; he married, settled quietly, took part in common life.
26 But Alcimus, perceiving the good will that was betwixt them, [12] and having got possession of the covenants that had been made, came unto Demetrius and told him that Nicanor was ill affected toward the state, for he had appointed that conspirator against his kingdom, Judas, to be his successor.
27 And the king, falling into a rage, and being exasperated by the calumnies of that most wicked man, wrote to Nicanor, signifying that he was displeased at the covenants, and commanding him to send Maccabæus prisoner unto Antioch in
28 all haste. And when this message came to Nicanor, he was confounded, and was sore troubled at the thought of annulling the articles that had been agreed upon, the
29 man having done no wrong; but because there was no dealing against the king, he watched his time to execute this purpose by stratagem.
30 But Maccabæus, when he perceived that Nicanor was behaving more harshly in his dealings with him, and that he had become ruder in his customary bearing, understanding that this harshness came not of good, gathered together not a few of his men, and concealed himself from Nicanor.
31 But the other, [13] when he became aware that he had been bravely defeated by the stratagem of [14] Judas, came to the [6] great and holy temple,

11 Or, *people* Gr. *multitudes.*

12 Or, *and the covenants that had been made, took occasion and came*

13 Or, *though he was conscious that he had been nobly defeated by*

14 Gr. *the man.*

while the priests were offering the usual sacrifices, and commanded
32 them to deliver up the man. And when they declared with oaths that they had no knowledge where the
33 man was whom he sought, he stretched forth his right hand toward the sanctuary, and sware this oath: If ye will not deliver up to me Judas as a prisoner, I will lay this [1]temple of God even with the ground, and will break down the altar, and I will erect here a temple
34 unto [2]Bacchus for all to see. And having said this he departed. But the priests, stretching forth their hands toward heaven, called upon him that ever fighteth for our na-
35 tion, in these words: Thou, [3]O Lord of the universe, who in thyself hast need of nothing, wast well pleased that a sanctuary of thy [4]habitation
36 should be set among us; so now, O holy Lord of all hallowing, keep undefiled for ever this house that hath been lately cleansed.
37 Now information was given to Nicanor against one Razis, an elder of Jerusalem, [5]as being a lover of his countrymen and a man of very good report, and one called Father of the Jews for his
38 good will *toward them*. For in the former times when there was no mingling *with the Gentiles* he had been accused of *cleaving to* the Jews' religion, and had jeoparded body and life with all earnestness
39 for the religion of the Jews. And Nicanor, wishing to make evident the ill will that he bare unto the Jews, sent above five hun-
40 dred soldiers to take him; for he thought by taking him to inflict a
41 calamity upon them. But when the [6]troops were on the point of taking the tower, and were forcing the door of the court, and bade bring fire and burn the doors, he being surrounded on every side fell
42 upon his sword, choosing rather to die nobly than to fall into the hands of the wicked wretches, and suffer outrage unworthy of his
43 own nobleness: but since he missed his stroke through the excitement of the struggle, and the crowds were now rushing within the door, he ran bravely up to the wall and cast himself down man-
44 fully among the crowds. But as they quickly gave back, a space was made, and he fell on the mid-
45 dle of [7]his side. And having yet breath within him, and being inflamed with passion, he rose up, and though his blood gushed out in streams and his wounds were grievous, he ran through the crowds, and standing upon a steep rock,
46 when as his blood was now well nigh spent, he drew forth his bowels *through the wound*, and taking them in both his hands he shook them at the crowds; and call-*ing upon him* who is Lord of [8]the life and the [9]spirit to restore him [10]these again, he thus died.

15 But Nicanor, hearing that Judas and his company were in the region of Samaria, resolved to set upon them with all security on
2 the day of rest. And when the Jews that were compelled to follow him said, O destroy not so savagely and barbarously, but give due glory to the day which he that behold-eth all things hath [11]honoured and
3 hallowed above *other days*; then the thrice-accursed wretch asked if there were a Sovereign in heaven that had commanded to keep the
4 sabbath day. And when they declared, There is the Lord, living himself a Sovereign in heaven, who bade *us* observe the seventh day;
5 then saith the other, I also am a sovereign upon the earth, [12]who *now* command to take up arms and execute the king's business. Nevertheless he prevailed not to execute his [13]cruel purpose.
6 And Nicanor, [14]bearing himself haughtily in all vaingloriousness, had determined to set up a monument of complete victory over Judas and all them that were with
7 him: but Maccabæus still trusted unceasingly, with all hope that he should obtain help from the
8 Lord. And he exhorted his company not to be fearful at the [15]inroad of the heathen, but, keeping in mind the help which of old they had oft-times received from heaven, so now also to look for the victory which would come unto
9 them from the Almighty; and comforting them out of the law and the prophets, and withal putting them in mind of the conflicts that they had maintained, he made them more eager *for the battle*.
10 And when he had roused their [16]spirit, he gave them *his* commands, at the same time pointing out the perfidiousness of the heathen and their breach of their
11 oaths. And arming each one of them, not so much with the sure defence of shields and spears as with the encouragement *that lieth* in good words, and moreover relating to them a dream [17]worthy to be believed, he made them all ex-
12 ceeding glad. And the vision of that *dream* was this: *He saw* Onias, him that was high priest, a noble and good man, reverend in bearing, yet gentle in manner and well-spoken, and exercised from a child in all points of virtue, with outstretched hands invoking *blessings* on the whole body of the Jews:
13 thereupon *he saw* a man appear, of venerable age and exceeding glory, and wonderful and most majestic was the dignity around him:
14 and Onias answered and said, This is the lover of the brethren, he who prayeth much for the people and the holy city, Jeremiah the prophet of

1 Or, *chapel* Gr. *inclosure.*
2 Gr. *Dionysus.*
3 Or, *O Lord, who in thyself hast no need of the universe*
4 Gr. *tabernacling.*
5 Or, *who was a lover*
6 Or, *people* Gr. *multitudes.*
7 Or, *the void place*
8 Or, *life and spirit*
9 Or, *breath*
10 Some authorities read *the same.*
11 Or, *honoured above other days as a hallowed day*
12 Or, *that commandeth*
13 Or, *miserable*
14 Gr. *carrying his neck high.*
15 Or, *assault*
16 Or, *passion*
17 Or, *most worthy . . . all glad*

15 God: and Jeremiah stretching forth his right hand delivered to Judas a sword of gold, and in giv-
16 ing it addressed *him* thus, Take the holy sword, a gift from God, wherewith thou shalt smite down the adversaries.
17 And being encouraged by the words of Judas, which were of a lofty strain, and able to incite unto virtue and to stir the souls of the young unto manly courage, they determined [1] not to carry on a campaign, but nobly to bear down upon *the enemy*, and fighting hand to hand with all courage bring the matter to an issue, because the city and the sanctuary and the temple
18 were in danger. For their fear for wives and children, and furthermore for brethren and kinsfolk, was in less account with them; but greatest and first was their fear for
19 the consecrated sanctuary. And they also that were shut up in the city were in no light distress, being troubled because of the encounter in the open ground.
20 And when all were now waiting for the decision of the issue, and the enemy had already joined battle, and the army had been set in array, and the [2] elephants [3] brought back to a convenient post, and the horsemen drawn up [4] on the flank,
21 Maccabæus, perceiving the presence of the [5] troops, and the various arms with which they were equipped, and the savageness of the [2] elephants, holding up his hands unto heaven called upon the Lord that worketh wonders, recognising that *success* cometh not by arms, but that, according as *the Lord* shall judge, he gaineth the victory for them that are worthy.
22 And calling upon *God* he said after this manner: Thou, O Sovereign Lord, didst send thine angel in the time of Hezekiah king of Judæa, and he slew of the [6] host of Sennacherib as many as a hundred four-
23 score and five thousand; so now also, O Sovereign of the heavens, send a good angel before us to bring
24 terror and trembling: through the greatness of thine arm let them be stricken with dismay that with blasphemy are come hither against thy holy people. And as he ended with
25 these words, Nicanor and his company advanced with trumpets and
26 pæans; but Judas and his company joined battle with the enemy with
27 invocation and prayers. And contending with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men, being made exceeding glad by the manifestation of God.
28 And when the engagement was over, and they were returning again with joy, they recognised Nicanor
29 lying dead in full armour; and there arose a shout and [7] tumult, and *then* they blessed the Sovereign *Lord* in the language of their fa-
30 thers. And he that in all things was in body and soul the foremost champion of his fellow-citizens, he that kept through life the good will of his youth toward his countrymen, commanded to cut off Nicanor's head, and his hand with the shoulder, and bring them to
31 Jerusalem. And when he had arrived there, and had called his countrymen together and set the priests before the altar, he sent for
32 them that were in the citadel; and shewing the head of the vile Nicanor, and the hand of that profane man, which with proud brags he had stretched out against the holy
33 house of the Almighty, and cutting out the tongue of the impious Nicanor, he said that he would give [8] it by pieces to the birds, and hang up the [8] rewards of his madness
34 over against the sanctuary. And they all *looking up* unto heaven blessed [10] the Lord who had manifested himself, saying, Blessed be he that hath preserved his own
35 place undefiled. And he hanged Nicanor's head and shoulder from the citadel, a sign, evident unto all and manifest, of the help of the
36 Lord. And they all ordained with a common decree in no wise to let this day pass undistinguished, but to mark with honour the thirteenth day of the twelfth month (it is called Adar in the Syrian tongue), the day before the day of Mordecai.

37 THIS then having been the issue of the attempt of Nicanor, and the city having from those times been held by the Hebrews, I also will here make an end of my book.
38 And if *I have written* well and to the point in my story, this is what I myself desired; but if meanly and indifferently, this is all I could at-
39 tain unto. For as it is [11] distasteful to drink wine alone and in like manner again *to drink* water *alone*, [12] while the mingling of wine with water at once [12] giveth full pleasantness to the flavour; so also the fashioning of the language delighteth the ears of them that read the story.

And here shall be the end.

THE END OF APOCRYPHA.

[1] Or, *to go to tile, nobly engage him it*
[2] Or, *ek*
[3] Or, *t of*
[4] Or, *nge never-*
[5] Or, *ste.*
[6] Or, *sta-ied con-tent on*
[7] Or, *ue*
[8] Or, *lti-es.*
[9] Or, *up.*
[10] The Greek text here is perhaps corrupt.
[11] Or, *hurtful*
[12] Gr. *but even as.*
[7] Or, *bewilderment*
[8] Or, *them*
[10] Or, *the glorious Lord*
[12] Or, *addeth delight to the benefit*

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